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Journey of Hope 2001 starts this Sunday

Archdiocese's five-year program to emphasize spiritual renewal, evangelization and stewardship

By John F. Fink

The five-year Journey of Hope 2001 will begin officially this Sunday, the First Sunday of Advent. It will continue until the solemnity of Christ the King in the year 2001.

Archbishop Daniel M. Buechlein first announced the Journey of Hope 2001 and his plans for the observance of the 2,000th anniversary of the birth of Christ during a meeting of the priests of the archdiocese and then in the June 7 issue of *The Criterion*.

He said that the five-year celebration is meant to focus attention on the challenges and opportunities of the future, especially in the three areas of spiritual renewal, evangelization and stewardship. He said that it is also meant to be a symbol of unity and solidarity among all Catholics in central and southern Indiana.

Since the announcement, several meetings have been held in various parts of the archdiocese to begin to

carry out the archbishop's plans.

In the area of spiritual renewal, Benedictine Father Noah Casey and a committee of priests are making plans to strengthen the opportunities for spiritual direction, retreats and days of recollection, and other methods of spiritual renewal that are available to priests. For the laity, Charles Gardner, head of the Secretariat for Spiritual and Sacramental life, and Benedictine Sister Rachel Best, prioress of Our Lady of Grace Monastery, will promote spiritual renewal opportunities.

In the area of evangelization, Father Paul Koetter and a committee of priests will propose ideas for the "re-evangelization of our presbyterate." Suzanne Magnant, chancellor and head of the Secretariat for Leadership, Pastoral Formation and Services, will design a plan for lay ministry development. The Evangelization Commission and Jesuit Father Joe Folzenlogen, evangelization

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Pastoral Council advises on two major initiatives

They discuss Journey of Hope 2001 and draft of Multicultural Ministry Plan

By William R. Bruns

At their regular meeting on Nov. 23, members of the Archdiocesan Pastoral Council shared reactions to two major archdiocesan initiatives: the Journey of Hope 2001, a means of preparing to celebrate the 2,000th anniversary of the birth of Jesus Christ, and the third draft of the Multicultural Ministry Plan (a copy of which appeared in the Nov. 1st issue of *The Criterion*).

Meeting at the Archbishop O'Meara Catholic Center in Indianapolis, council members responded to Archbishop Daniel M. Buechlein's remarks regarding specific, tangible goals for the archdiocesan-wide Journey of Hope 2001, which begins this Sunday. The archbishop said that he would like to see the following goals reached by the end of the Journey of Hope on the Solemnity of

Christ the King, 2001: more personal prayer in homes; much larger attendance at Sunday Mass; more frequent confession; larger participation by adult, youth, and children in religious education/formation programs; more inactive Catholics returning to the church and more unchurched persons joining the church; more generous support for the church's mission; a successful capital and endowment campaign; and more pastoral ministry through an increase in vocations to the priesthood and religious life and fewer administrative burdens on pastors and other pastoral ministers.

Council members responded in writing to 10 questions regarding these goals and then discussed practical ways to implement the Journey of Hope 2001 in the archdiocese's 151 parishes and missions. Several council members urged that the emphasis of the Journey of Hope's implementation be at the grassroots level—at the parish level or even by smaller groups within a parish.

Amanda Strong, Indianapolis West Deanery representative, said that she believes that the upcoming capital campaign will be a success because "the Journey of Hope themes of spiritual



At left, the statue of the Blessed Virgin at Holy Cross Church seems to bless boxes of potatoes to be given to poor neighborhood families. Below, Sunday volunteers sign up to fill the hundreds of baskets that are left in the church pews for Tuesday distribution. At the end of the morning Mass, parishioners and friends of Holy Cross blessed the food. Banners on each side of the altar read: "We have received" and "That we might give." The parish traditionally provides Thanksgiving food packages for thousands of people in the neighborhood.

Photo by Margaret Nelson



renewal, evangelization, and stewardship will help all of us focus on what we are doing. If we remain positive and keep the momentum up for the next five years, even folks who may not be enthusiastic now, will join us on the journey."

Other members indicated that Journey of Hope themes are already being integrated into parish programs. Steve Northam, New Albany Deanery representative, said that his parish's Adult Catechetical Team has begun looking at spiritual renewal, evangelization, and stewardship themes to build into existing parish programs.

Mary Weber, representative from the Tell City Deanery, urged archdiocesan communi-

cations staff to make certain that parish success stories with Journey of Hope 2001 are shared throughout the archdiocese through *The Criterion* or another appropriate means. "We'll need to know what other parishes are

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Stops Abortions

A doctor is so impressed by how Cardinal Bernardin handled his death that he has decided to stop performing abortions.

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Mother Theodore

A miracle has been approved that moves Mother Theodore, founder of the Sisters of Providence of St. Mary of the Woods, closer to beatification.

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Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Start of Journey of Hope

In his final testimony, which he wrote on All Saints Day, the beloved Cardinal Bernardin said, "It is the first day of November, and fall is giving way to winter. Soon the trees will lose their vibrant colors of their leaves and snow will cover the ground. The earth will shut down, and people will race to and from their destinations bundled up for warmth. . . . It is a time for dying. But we know that spring will soon come with all its new life and wonder. It is quite clear that I will not be alive then. But I will soon experience new life in a different way." And so he has.

I received the cardinal's Christmas card shortly after he died. In a photographed note he spoke of a certain sadness and then he said, "But there is also joy and anticipation in the prospect of being more intimately united with the Lord in the world to come. His Incarnation which we celebrate during this season is the basis for our present faith and our hope for the future."

As we conclude another liturgical year in the church and prepare for the season of Advent, we are reminded of death and judgment and the final coming of Christ. In the midst of dreary winter, Advent focuses on the threefold coming of Christ among us, and so it is a season of new hope. The cardinal's death and his realistic attitude of both sadness and "hope for the future" are timely. Indeed, he personifies Advent in winter. His last testament is a witness of hope.

As we begin a new church year, we have chosen the First Sunday of Advent to launch our Journey of Hope 2001 in prayer. Both the season of Advent and our Journey of Hope speak to our expectation and longing for the fullness of the kingdom "where every tear shall be wiped away," as we pray in the third Eucharistic Prayer. A good time to think of this journey is the timely reminder of Cardinal Bernardin. Some dreary winter will be our last and we too will journey into the eternal spring of the world to come. How easily we forget this very purpose of our journey through life!

And so the church's reminder about the last things—death, judgment and the final coming of Jesus—are timely. So is our Journey of Hope 2001 because it points us toward the fundamental purpose of our earthly journey by calling us to 1) spiritual renewal, 2) to a new sense of mission (new evangelization) and 3) to real stewardship as a way of generous

living. To help us, I have outlined eight concrete goals for our journey to the feast of Christ the King, 2001.

1) **More personal prayer in our homes.** Will families commit themselves to sit down together several times a week for family meals that begin and end with a blessing? Will married couples identify times to pray together?

2) **A much larger attendance at Sunday Mass.** We want more than a larger "head count." Will there be more active participation in the Eucharist? There's an old saying, "First, bring the body, then the mind and heart can follow."

3) **More frequent Confession.** Wouldn't it be great if more of us once again experience the assurance of God's compassionate forgiveness and healing through the sacrament of Reconciliation? Spiritual renewal begins with conversion of heart which begins with humble repentance.

4) **Increased participation in our religious education programs for adults, youth and children.** Do we not need to learn more about our faith and our church and how to hand it on to others, how "to be Christ" for others?

5) **More folks returning home to our Church.** Can we find ways to welcome back folks who feel alienated, even rejected by our church? What about folks who have no faith community?

6) **More generous support for our church's mission.** Can we find new ways to share our time and talent for Christ's mission? If so, will not sharing our treasure follow?

7) **A successful capital and endowment campaign.** Will we build the new parishes and new schools, more classrooms, multipurpose buildings and gyms we need? What about endowments?

8) **Increase pastoral ministry.** Are you willing to help find those whom God is calling to priesthood and religious life? Are you willing to relieve pastors of deadening bureaucracy so they can do more priestly ministry?

This Advent, as we prepare to celebrate the anniversary of Christ's human birth, we begin our preparation for the 2000th anniversary of Christ's birth. The Journey of Hope 2001 is a path of giving new life to the basics of our church's faith. Why? Because on this path we will find the new spring!

Editorial Commentary/John F. Fink, Editor

A 10-point framework for economic justice

Two weeks ago, the U.S. bishops approved what is surely one of the shortest statements they have ever released. It is called "A Catholic Framework for Economic Life," and it consists of 10 principles we should all follow to work for economic justice.

The statement echoes the much longer pastoral letter "Economic Justice for All," issued 10 years ago.

Here are the 10 principles:

1. The economy exists for the person, not the person for the economy.

2. All economic life should be shaped by moral principles. Economic choices and institutions must be judged by how they protect or undermine the life and dignity of the human person, support the family and serve the common good.

3. A fundamental moral measure of any economy is how the poor and vulnerable are faring.

4. All people have a right to life and to secure the basic necessities of life (e.g., food, clothing, shelter, education, health care, safe environment, economic security).

5. All people have the right to economic initiative, to productive work, to just wages and benefits, to decent working conditions as well as to organize and

join unions or other associations.

6. All people, to the extent they are able, have a corresponding duty to work, a responsibility to provide for the needs of their families and an obligation to contribute to the broader society.

7. In economic life, free markets have both clear advantages and limits; government has essential responsibilities and limitations; voluntary groups have irreplaceable roles, but cannot substitute for the proper working of the market or the just policies of the state.

8. Society has a moral obligation, including governmental action where necessary, to assure opportunity, meet basic human needs and pursue justice in economic life.

9. Workers, owners, managers, stockholders and consumers are moral agents in economic life. By our choices, initiative, creativity and investment, we enhance or diminish economic opportunity, community life and social justice.

10. The global economy has moral dimensions and human consequences. Decisions on investment, trade, aid and development should protect human life and promote human rights, especially for those most in need wherever they might live on this globe.

Miracle approved; Venerable Theodore Guerin moves closer to beatification

A Sister of Providence was cured of cancer overnight without medical intervention

Venerable Theodore Guerin, who founded the Sisters of Providence of St. Mary of the Woods in 1840, has moved a step closer to beatification.

Dr. Andreae Ambrosi, postulator for the Cause of Mother Theodore, notified the Sisters of Providence Nov. 20 that a panel of medical consultants at the Vatican gave unanimous approval to documentation of the cure of Sister of Providence Mary Theodosia Mug through Mother Theodore's intercession. Sister Mary Theodosia's cure received legal approval in 1995.

Proof of one miracle was needed to move the cause toward beatification, at which time Mother Theodore will be called "Blessed."

Sister of Providence General Superior Diane Ris described approval of the miracle as "the hardest step, the most difficult part of the process."

The Cause of Mother Theodore will be considered further during a meeting of theologians in February and a meeting of cardinals in April, both in Rome.

Sister Mary Theodosia, 1860-1943, suffered from cancer. She underwent a radical mastectomy in 1906, but the cancer recurred and the disease destroyed the mobility of her left arm. She also suffered from a large, inoperable abdominal tumor that hampered movement and impaired digestion. In 1908, the tumor disappeared and the use of her arm was restored—overnight and without medical intervention—after she prayed at Mother Theodore's crypt.

The process of the beatification and canonization of Mother Theodore began in 1909, when Bishop Francis Silas Chatard, Bishop of Indianapolis, granted permission for the opening of the Informative Process. The process took place in the Archdiocese of Indianapolis as the first required step and involved a thorough study of Mother Theodore's life and writings. In 1955, Pope Pius XII approved and signed the petition to continue the cause.

In 1992, cardinals and bishops declared that Mother Theodore had practiced the theological and cardinal virtues in a heroic



Venerable Theodore Guerin

degree and Pope John Paul II ordered that a decree to issued about her virtues. As a result, Mother Theodore is called "Venerable."

Born in France in 1798, Venerable Theodore (Anne-Therese Guerin) entered the Sisters of Providence in Ruille-sur-Loir, France when she was 24. In 1840, in response to a request from Bishop Celestin de la Haillandiere of Vincennes, she and five companions journeyed to America to establish a school for girls in the wilderness of west-central Indiana. The sisters arrived at St. Mary of the Woods Oct. 22, 1840, and within a year opened their first academy.

Sister of Providence Marie Kevin Tighe, promoter of Mother Theodore's cause for the congregation, describes Mother Theodore as "courageous, filled with faith and trust in God. . . . The results of her courage and vision are evident today in the Sisters of Providence and their ministries."

Devotion to Venerable Theodore continues among the Sisters of Providence and other people who know of her life and deeds. Requests for intercession, prayers and relics are received at St. Mary of the Woods every week from throughout the United States.

Today, Sisters of Providence minister in 25 states, the District of Columbia, China, Taiwan and Slovakia.

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Wanted: Your Christmas stories

What was your most memorable Christmas? What made it so joyous, humorous or inspirational?

Each year the Christmas stories by our readers are the most popular pieces in our annual Christmas supplement. Therefore, we again invite you to submit your special Christmas memories for possible publication.

Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-a-half).

Deadline for receipt is Wednesday, Dec. 4. The stories to be published will be selected by the editors.

Parishes are invited to send us information about special holiday events.

Seven volunteers receive Spirit of Indy Awards

By John F. Fink

Seven people were given awards for their volunteer services by Catholic Social Services of Central Indiana (CSS) at the annual Spirit of Indy Awards Dinner at the Indiana Convention Center in Indianapolis Nov. 21.

About 400 people at the fund-raising dinner enjoyed the holiday decorations and shopping opportunities that were available. The Catholic Social Services dinner is part of the "Star of Hope... A Festival of Trees" celebration sponsored by the St. Francis Healthcare Foundation. The festival continued through Nov. 25.

Jim Harbaugh, quarterback of the Indianapolis Colts, was the featured speaker at the dinner. He spoke about role models, saying that he disagrees with basketball star Charles Barkley who doesn't believe that professional athletes are role models. He said that everybody is called to be a role model—parents, grandparents, priests, nurses, etc. "Being born before someone else makes you a role model," he said. His father is his role model, he said.

Patricia Polis McCrory, president of the CSS board of directors, welcomed those present. Father Joseph Schaedel, archdiocesan vicar general, gave the invocation and closing remarks, and Father Glenn O'Connor gave the closing prayer.

Diane Willis, news anchor on WRTV, channel 6 in Indianapolis, was mistress of ceremonies. She introduced those who nominated the honorees.

Those honored at the dinner were:

• **Donald Berkoski**, nominated by Betty Crabtree. Berkoski is the originator of Smiles Unlimited Universal Clown Ministry, a program which has trained more than 5,000 individuals to minister to others through the art of clowning. He has trained people throughout the state to share in his vision, and has provided instruction in such diverse settings as schools, prisons, hospitals, and other healthcare settings. He is a member of St. Christopher Parish in Indianapolis.

• **Michael Gorman**, nominated by Father Joseph McNally. Gorman, a member of St. Barnabas Parish in Indianapolis, has been a volunteer for Habitat for Humanity, raising both funds and friends

for the program. He has worked on the construction of five homes in the past five years. Along with his business partner, he has contributed building supplies and financial assistance to make the Habitat program a success in this area.

• **Daniel and Ginny O'Brien**, nominated by Lois Richter. The O'Briens, members of Little Flower Parish in Indianapolis, were recognized particularly for establishing and supporting Champions for Canine Companions for Independence, a program which trains dogs to assist physically-challenged individuals to attain independence in daily living. In the past eight years, they have made hundreds of appearances on behalf of the organization, and are frequent visitors, along with their puppies-in-training, in hospitals and nursing homes where they conduct pet therapy programs. (The O'Briens were profiled in the July 19 issue of The Criterion.)

• **Marie Robertson**, nominated by Cindy Black. Robertson, a member of Sacred Heart Parish in Jeffersonville, contributes her time to Haven House, a shelter for homeless individuals, and the

Jeffersonville Community Kitchen. She established The Lord's Pantry, a food distribution program for the needy in the southern Indiana area.

• **Alfred Zachery Jr.**, nominated by Mandy Wright. Zachery is a volunteer for St. Ann's Place where he brings smiles and comfort to those afflicted with Alzheimer's Disease and other dementing illnesses. He is also active with the Bethel Baptist Church and participates with volunteer programs administered by the Salvation Army. He has been able to overcome his own physical challenges to bring his caring service to others in need.

• **Andrew Dishman**, nominated by Edward Tinder. Dishman, a freshman at Saint Meinrad College and a member of Holy Cross Parish in Indianapolis, received the Youth Award. A graduate of Seecina High School, he was selected as a delegate to the Archdiocesan Youth Council and has served on several committees. He participated in Mentoring in the City, a program which reduces youth violence by instructing young people in conflict resolution skills.

Archbishop to preside at Dec. 8 Our Lady of Guadalupe Mass

Archbishop Daniel M. Buechlein will celebrate a special Mass to mark the Feast of Our Lady of Guadalupe on Dec. 8 at SS. Peter and Paul Cathedral.

The Mass will begin at 1:15 p.m. after a musical prelude that begins at 12:30 p.m. A child will represent Juan Diego during the offertory procession.

After the Mass, there will be a fiesta at the Archbishop O'Meara Catholic Center.

The archdiocesan Office of the Hispanic Apostolate is coordinating the celebration. Father Mauro Rodas is director of the office and Delia Diaz is his assistant.

Diaz said, "We invite all the people to this Mass in honor of Our Lady of Guadalupe as Mother of the Americas. We are trying to get all Hispanics and those who are interested. There will be music of the different countries."



Photo by Charles Schisla

Marie Robertson from Jeffersonville (center), one of the Indy Award recipients, is flanked by Father Joseph Schaedel, vicar general, and Patricia Polis McCrory, chair of Catholic Social Services of Central Indiana, sponsor of the dinner.

Star of Hope festival benefits four charitable organizations

By John F. Fink

Clients of some of the beneficiaries of "Star of Hope... A Festival of Trees" brought tears to the eyes of some of the

500 celebrants at the dinner Nov. 22 as they told their personal stories and the way they were helped.

It was during the "grand illumination gala," the second of the festival's events at the Indiana Convention Center. The festival was from Nov. 21 to 25.

The beneficiaries of the festival, sponsored by the St. Francis Healthcare Foundation, were St. Elizabeth's, the Holy Family Shelter, Catholic Social Services and the Ryan White Foundation. The personal stories were told by a young woman who received help from St. Elizabeth's during an unexpected pregnancy, a young homeless woman with three children who found shelter at the Holy Family Shelter, and an 85-year-old woman who uses the adult daycare services of Catholic Social Services.

Jeanne White, mother of Ryan White, also spoke and a video about AIDS was shown.

Archbishop Daniel M. Buechlein, honorary chairman of the event, welcomed those present to the gala festival. Robert Brophy, president of St. Francis Hospital, made introductions. Jan Schaedel Marten was chair of the festival.

Throughout the evening people were able to participate in a silent auction on specially designed Christmas trees and numerous contributed items as well as purchase Christmas wreaths and other items for the holidays.

Brophy said that it was hoped that \$100,000 would be raised to benefit the four organizations.

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From the Editor/John E. Fink

Anointing of the sick is not just for the dying



I was thinking about what to write about, it seemed appropriate to write about the sacrament of the anointing of the sick.

Does this mean that I somehow went from thoughts about the end of the world to those of the end of human life and from there to what used to be called "the last sacrament"? Possibly. Perhaps I still have in the back of my mind the idea that this sacrament is what it used to be called—extreme unction—and that it was given to those who were near death.

But that is no longer true. The last sacrament of the church is not extreme unction or the anointing of the sick. The last sacrament is the Eucharist given as viaticum. Viaticum means "provisions for a journey" and the sacrament of the Eucharist is given to the dying to help them on their journey to eternal life. The "Catechism of the Catholic Church" says: "As the sacrament of Christ's Passover the Eucharist should always be the last sacrament of the earthly journey, the 'viaticum' for 'passing over' to eternal life" (No. 1517).

Today the church emphasizes the fact that the sacrament of the anointing of the sick is not just for those at death's door. The Code of Canon Law says, "The anointing of the sick can be administered to a member of the faithful who, after having reached the use of reason, begins to be in danger due to sickness or old age" (No. 1004).

And the catechism, quoting the Second Vatican Council's "Constitution on the Sacred Liturgy," says that the anointing of the sick "is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived" (No. 1514).

The sacrament of the anointing of the sick was

never meant to be received only at the time of death. It kind of evolved that way through the centuries because of the way another sacrament of healing—penance and reconciliation—was administered. During the first centuries of Christianity, the reconciliation of Christians who had committed particularly grave sins (such as offering sacrifice to the Roman gods, or adultery) required public penance for a long period of time—sometimes years. For some sins, this sacrament could be received only once in a lifetime. Therefore, the natural tendency of Christians was to put off receiving the sacrament of penance until the end of their lives.

This affected the sacrament of the anointing of the sick because this sacrament was reserved to those in full communion with the church. This meant that it couldn't be received until after the person's late-in-life confession. Because of this it came to be considered as the sacrament for the dying and known as extreme unction.

The Council of Trent in the 16th century discouraged the practice of delaying penance and encouraged its frequent use. Unfortunately, it seems that today the sacrament of penance and reconciliation is again being delayed, or ignored, but for different reasons than because of severe penances.

When early Christians anointed the sick members of their family or community, the desire for physical healing was certainly as uppermost in their minds as was spiritual healing. Somehow, though, that notion got lost through the centuries. The new understanding of the sacrament reverts to the idea of physical healing. As the catechism says, "The liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation" (No. 1512).

But mainly this sacrament gives the grace of the Holy Spirit to the sick person so he or she can overcome the difficulties that go with the illness or frailty of old age. It consecrates the sick person to participate in the suffering of Christ's passion. And the sick person, through the grace of the sacrament and uniting him/herself to the passion and death of Christ, contributes to the sanctification of the entire church.

A View from the Center/Dan Conway

Fred Hofheinz receives Christian Steward Award

On Oct. 15, Fred L. Hofheinz, a member of St. Luke Parish in Indianapolis, received the National Catholic Stewardship Council's Christian Stewardship Award at the NCSC's annual conference in New Orleans.



Fred is program director for religion at Lilly Endowment, Inc., and in this capacity he has made an outstanding contribution to the understanding and practice of Christian stewardship across denominational lines. Most of the significant research projects into the giving habits of members of religious denominations in the United States received grants from Lilly Endowment, so they had to cross Fred Hofheinz's desk before they were submitted for funding!

But the NCSC award was given in recognition of Fred Hofheinz's personal contributions to Christian stewardship in his parish, in the archdiocese, and at the national level. In fact, few people have had the kind of extensive personal involvement in stewardship that Fred Hofheinz has. A charter member of St. Luke's Stewardship Committee, Fred spent many hours helping his parish focus its stewardship programs on more than just the financial "bottom line." Thanks to Fred's leadership, and the hard work and enthusiasm of many others, St. Luke now has a comprehensive, year-round stewardship education program.

Fred was also instrumental in establishing the Catholic Community Foundation which oversees all stewardship and development activities for the Archdiocese of Indianapolis. As a member of the foundation's development committee, Fred is actively involved in coordinating the United Catholic Appeal, the annual "Celebrating Catholic School Values" dinner, and the "Spirit of Indy" dinner for the benefit of Catholic Social Services of Central Indiana. In addition, Fred is currently involved in planning for the first capital and endowment campaign in our archdiocese's history. And, if Fred Hofheinz has anything to say about it, this campaign will be solidly based on the theology and practice of Christian stewardship!

Fred Hofheinz has also served as an adviser to the National

Conference of Catholic Bishops' Committee on Stewardship. In fact, when the bishops were drafting their pastoral letter on stewardship, Fred was one of several people who were asked to critique the document and offer suggestions for improvement. Fred's extensive recommendations were readily incorporated into the final draft. When other members of the Catholic foundation community questioned the bishops' emphasis on the spirituality of giving rather than the church's practical financial needs, Fred Hofheinz affirmed the bishops' decision to "take the high road."

I have had the privilege of working closely with Fred Hofheinz for the past 17 years. My first job in the field of development was the result of a Lilly Endowment grant to Saint Meinrad Seminary to hire and train a planned giving officer. As part of this project, I participated in a two-year training program (1979-81) sponsored by the Endowment for planned giving officers in theological schools. Fred was intimately involved in this project, and we spent many hours together discussing the relationship of faith and money and the church's need to professionalize its approach to development.

I suspect that Fred would agree that we first learned about stewardship from the Protestants who participated in this (and other) Lilly Endowment grant projects. Because the Protestant churches have historically had a stronger emphasis on the Bible, their reflections on giving have tended to be more scripturally based. In addition, many of the seminary development officers we studied with in the Lilly Endowment Planned Giving Project were strongly convinced that their work as "fund-raisers for the church" was, in fact, a form of ministry. I suspect that back in the early 1980s this concept was as new to Fred as it was to me. Now, thanks to the bishops' pastoral and the efforts of the National Catholic Stewardship Council, there is much broader acceptance of the idea that stewardship education is an integral part of the church's ministry. And Fred Hofheinz has had a lot to do with this important development in our Catholic understanding of what it means to be a good steward.

Congratulations, Fred, on your work for St. Luke's, the archdiocese, and the church in the United States. Your gifts of time, talent, and treasure have made a difference!

The Bottom Line/Antoinette Bosco

Hard times for parents and teens

A friend recently told me she was distressed because she couldn't seem to reach her 15-year-old daughter anymore. The girl was depressed because her boyfriend walked out on her saying, "You don't give me anything," meaning sex.



Think how pressured this girl is by the society she—and her peers—deal with every day, one that so often challenges a family's values!

My friend, a nurse and a working mother by necessity, also told me she is terrified when her daughter

goes to a party. She tells her not to put her soft drink down, for fear somebody will slip a drug into it. She has seen this happen to girls who end up in the hospital where she works.

I could empathize. I learned a lot about young people last year covering a story for a magazine when, in a period of five days, eight teen-age girls in the quiet town of New Milford, Conn., attempted suicide.

I found that the girls had common problems—being harassed at school, ridiculed and shunned, detached from their parents, angry, hurting, lost, into drugs or alcohol, not connected to a church, feeling powerless, insecure and hopeless.

The picture I got was not one to give anybody hope—until I started talking to other teens. Then I found that the hopeless kids were not the majority.

I met teens full of energy, hopeful about the future and not pessimistic about life or the world. It was no mystery what made the difference. These teens still attended church, were involved in some way with helping others, had a good relationship with at least one parent and took school seriously.

When some of these teens decided to call a meeting for adults, I attended. They talked about the big issues they face every day: decisions about sex, worries about AIDS, violence, especially at school, and drugs, which they said are so plentiful in their high school that you don't even have to buy them. Here you had teens trying to maintain good behavior and asking adults to help.

So what happened? The adults started telling the teens that they didn't have it any harder than their parents did, that it was the same back then.

That's when the eyes of the young started to glass over. They know, even if adults don't, that things are not the same. That was then; this is now.

Our children are being shaped by a society vastly different from any before. And I believe their parents' '60s generation is, in great part, responsible for this.

They were of a generation that met in communes, sponsored "happenings" and broke sacred traditions—leaving home, taking drugs, having sex, rebelling against church and flaunting the wild look in hair and dress. It was a rebellion that tore away structures, foundations and boundaries society had been based upon.

It didn't leave our current youth much to hang on to. The buzz words to describe this today are "loss of family values," but ironically this is another way of saying that boundaries have been destroyed.

This is what our young people have inherited. Now we have to say "enough!" We have to help them reconstruct our world—make it healthy, beautiful.

Recent decades have been times for a lot of selfishness and self-preservation. We're due for an outward movement in which self-centeredness moves aside and God's love takes over.

I'm an optimist, having seen so many great young people. If we help them, I believe they can begin the process of making this world a sacred place.

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The Criterion



To the Editor

Bishops' silence was a shameful cop-out

The election is over and thanks to the vote of Catholics we face four more years of a virulent pro-abortion president. Except for a few retired priests and bishops, not a word of moral teaching on this issue was forthcoming. Despite the cries of some Catholics, "Don't tell me how to vote," it is the duty of all bishops to instruct Catholics about their moral obligation in this regard.

The fact that our bishop and most others remained silent on this grave voting issue is a shameful cop-out for which Christ will surely demand an accounting. *The Criterion* has been equally remiss and adds insult by telling us that we would lose tax-exempt status if the bishops did their duty. This is nonsense but if it ever did come to that, it would be the end of religious freedom of Catholics. We would fight such secular blackmail with every fiber of our being.

The bottom line is that Catholic moral teaching commands that we oppose the evil of abortion and those who abet it. A Catholic who abets this evil incurs *ipso facto* excommunication. But, you may ask, if the bishops did instruct us that it is sinful to vote for a pro-abortion politician, how would that reconcile with their doing nothing regarding prominent pro-abortion Catholic politicians? Good question.

Kenneth de Maille
Bloomington

Has church become like the Pharisees?

How sad it is that the Catholic laity and not the Catholic Church must remind us of our moral obligation. With the airing of the U.S. Coalition of Catholics' ad about Mr. Clinton and his stand on abortion, we were reminded of our moral obligation to not vote for him.

I noticed the slant your newspaper gave the report on how Catholics were angered by the commercial. I personally called the TV station to get the name of the group that put on the ad, and they said they were surprised at the number of positive responses they were receiving from Catholics. Although you and the church may not agree with this lay group naming Mr. Clinton, why doesn't our church and its newspapers help remind people with a national ad of the moral obligation we have to veto any candidate who backs abortion, emphasizing that "any candidate" would include presidential, judicial, on down to city clerk. The church and its newspapers have been so lax in pointing out the real moral issues here.

Why should the church be so afraid of losing its tax-exempt status when it comes to standing up for Jesus' principles of saving human lives? Has the church become like the Pharisees, hiding to save their robes and temples? The Catholic Church used to be the bulwark of strong morality. Has it become worldly? I think we, the church, need to take a good look at ourselves. It is hard to follow Jesus! He said we would be scorned and held in low esteem. If we are not scorned once in while, are we doing his work?

J. Kay Dodds
Greenfield

Charge of moral laxity is morally pompous

Your Nov. 15 editorial commentary on the election suggests that the Catholics who voted for Clinton were not properly concerned about the immorality of the Democratic position on abortion. This opinion fails to take into account the many ways in which government can aid in the destruction of life.

What about the immorality of creating

yet more weapons systems with which to nuke the non-existent enemy?

What about the immorality of eliminating aid to the poor, the disabled, the defenseless young?

What about the immorality of undoing environmental protection of our air, water and wilderness?

And if you want to talk about murder, what about the immorality of repealing gun-control laws?

These are Republican proposals, and they affect all of us. It's not a black and white world and, fortunately, most Catholics understand this. Any charge of moral laxity against those voting Democratic is morally pompous and grossly unfair.

This one-dimensional approach to politics in an attempt to influence the Catholic vote simply adds fuel to the fire of the church-state controversy we thought we had put to rest with the election of John F. Kennedy.

Sharron Jaskunas
Indianapolis

Did God create man in the image of apes?

On reading your editorial commentary "The Pope's Statement on the Theory of Evolution" (Nov. 8 issue), I must say one thing: The Bible I read, the God I serve, says nothing about God creating man in the image of apes. In Genesis 1:27, God created man in *his own image*. I will be surprised if, when entering God's kingdom, I am greeted by an ape.

I need no other book or no other man telling me that Genesis is symbolic. The word of God is alive in Jesus' teachings and prophetic by our spirit-filled prophets.

I guess I'm a "Fundamentalist Catholic" because I believe God's word takes precedence over our pope, our saints and our present day leaders.

Jesus is the same yesterday, today and forever. Since Jesus is the Son of God, as well as the Trinity, his word and his word alone is all I need.

I respect our pope, bishop and the saints. However, they did not suffer and die on the cross for my salvation. Jesus Christ did.

His truths are right in that living word. If we Catholics would read the Bible instead of letting it look pretty on the coffee table, we would receive conviction of our Lord Jesus Christ.

Sandra Very
New Albany

(The editorial stressed that, if God created humans through evolution, there was a point when he created and infused a soul in the creature. It was only at that point that humans were made in the image of God. Apes have no souls.—Editor)

Article trivializes the consecrated life

"Nuns wore habits and founded schools and hospitals"—so read the heading of the article in the "Catholic World of Yesterday" series in the Nov. 8 issue. Since I consider myself one of these, as well as one of today (we do live long lives, you know), I feel impelled to reply to what is at best a minimal account of the role of women religious in the church, yesterday, today or tomorrow.

To characterize women religious by the clothes they wore and the institutions they founded (frequently at their own expense) is to trivialize the consecrated life and to give little encouragement to future religious vocations.

This article, which carries the aura of a eulogy (note paragraph two which states that "the sisters . . . have now passed into history." No one told me!) seems to have little awareness of the hundreds of thousands of women religious throughout the world, in habit and out of it, who have given, and are giving, their lives in service to God's people out of love for that God and with no thought to "high-ranking

employment possibilities offering power and authority."

These women spent long hours in a classroom (often crowded and poorly equipped) while, to quote the author, "directing the choir, playing the organ, training the altar boys, caring for the altar linens and flowers and maintaining the cleanliness of the sanctuary," and, may I add, teaching CCD on Saturdays, conducting paper sales and other fundraising projects for Father, and sometimes, sad to say, counting the Sunday collection on their one day of rest. Is it strange that they "retired to their convent at night"? "Power and authority," indeed!

There seems to be little or no understanding of how these women became educated at a time when they were forbidden to attend secular universities and the Catholic ones were limited to men. These sisters who "earned master's degrees or doctorate degrees" usually did so by attending class after their own school day was finished or on Saturdays or more frequently during the long hot days of summers, hence often studying for 15 or 16 years before receiving their degrees. Education was seen then as primarily necessary for the mission to which they were committed. Self-fulfillment was not in their vocabulary.

And then, "the unkindest cut of all," we are represented as "women who did not want to marry or could not find a mate," ones who "wished to escape an environment of childbearing and hard work (!) as homemakers." The women I have known over 56 years of religious life were as unique and as varied as any group of women anywhere. They were not quaint, antiquated figures who had "shed their femininity," but warm, loving, dedicated and, yes, efficient women who would have made exemplary wives and mothers, had not God decided otherwise.

And therein lies the crux of the problem with this piece of journalism. It does not advert to the "call" which is the essence of religious life and has little or nothing to do with habits, schools and hospitals. It is a deeply personal relationship with the triune God, a relationship which enriches and gives ultimate

Light One Candle/ Fr. Thomas J. McSweeney

A real taste of Thanksgiving

While the Thanksgiving Day observance may not change our circumstances, the



Thanksgiving state of mind can change what circumstances do to us.

An elderly woman bowed her head and said, "Thank you, Lord, for these vittles."

Someone overheard and asked, "Lady, what are vittles?"

"This little bit of food I've got here in front of me," she said.

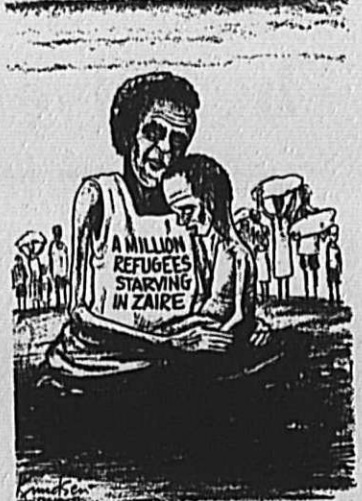
"You are going to have that food to eat whether you thank God for it or not," she was told.

"Well, perhaps so," the woman replied, smiling, "but everything tastes better when I'm thankful."

A simple statement, but one we forget, as did the children of Israel on their way to the Promised Land. God promised to provide for them and he did, leaving fresh bread from his "heavenly bakery" every morning on the ground. For 40 years, they were humbly grateful, then one morning, they began to grumble. "Manna again?" they complained. The miracle they received every day was no longer satisfying. Once the spirit of thanksgiving gives way to ungratefulness, and one begins to take things for granted, things "taste" different.

It was on Thanksgiving Day in the McSweeney home some years ago when my family gathered about the dining room table to feast on all the goodies my mom had prepared. The privilege of praying grace before the meal went to my eldest niece.

She marched through the words in the routine manner that all of us had more or less been accustomed to: "Bless us, O



IT'S NOT OVERPOPULATION, IT'S UNDER-COMPASSION

meaning to life, not just another "challenging career."

I do not question the good will of the writer. She has written out of her experience and without malice, I am sure. As have I.

Sister Mary Roger Madden, S.P.
St. Mary of the Woods

Series was like turning back the clock

I must take time to write and tell you how very much I enjoyed Winifred Pushor's series "The Catholic World of Yesterday."

Each one brought back very vivid memories of my years at St. Joseph's Parish and School in Elgin, Ill., between 1920-1944. It was like "turning back the clock" and being able to visualize all the wonderful priests and nuns who were responsible for helping my dear parents shape my life and morals. In fact, I sent a couple of the articles to a sister (sibling) in Arkansas.

Thanks for reviving those memories of gratitude, to all those who touched my life during those years.

Jeanette Wulf
Bloomington

Lord, and these thy gifts which we are about to receive from thy bounty, through Jesus Christ our Lord. Amen." The standard quick blessing accomplished, several hands hastily went for the bread basket.

But before anyone could say, "Pass the butter," my youngest niece, then 8 years old, blurted out, "I want to say grace again!" We all looked blankly at each other. Her dad asked her, "Why?" Without losing a beat, she said, "Because Kelly said it with her lips and I want to say it with my heart!"

Out of the mouths of babes!

Actually, my niece's observation brought several things to mind when it comes to the way we give thanks. Those of us who have come to treat the abundance of the earth as only so much more manna probably take for granted God's caring presence in all the other areas of our lives. If Thanksgiving is only so much lip service, how can anyone truly become a caring presence in the lives of others?

My prayer with you is that each of us will give each other permission to speak from the heart this Thanksgiving. Let us give thanks for the bread of sustenance that is shared with those less fortunate, for the bread of understanding that brings peace to fractured families and nations, for the bread of deep friendship between husband and wife, for the bread of reconciliation for those we have hurt.

If you and I let our hearts do the praying this Thanksgiving, we will experience the presence of God in the daily bread of our lives. And suddenly everything will begin to taste better.

(For a free copy of the Christopher News Note "Let's Celebrate," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia / Cynthia Dewes

The Advent of the Master

When Mikey leaves, he gives wet kisses all around and announces, "You're going to miss me!" His cheery confidence in his own power to charm confirms the fact that he is the center of the universe.



This is the same confidence that got the church in trouble awhile back. When Galileo presented the outrageous theory that the sun was in fact

the center around which the earth and all of us revolve, it was called heresy. Only in recent times has the church admitted that Galileo was right.

Like Mikey, we all secretly believe that we ourselves are the center of the universe. We never really get over the childish presumption that who we are, what we want, and what we do are the most important and interesting of all possibilities. This is true even though the older we get the more we are reminded, often severely, just how insignificant we are.

Somewhere along the way we're

bound to find someone smarter, prettier, kinder, wittier or more powerful than we are. Sometime or other, unexpected life events will occur that hammer on our self confidence, i.e., being fired for no good reason, getting an "F" we didn't deserve, losing our beloved to death or some unworthy rival.

Or some day we'll need to face the unhappy results of our own bad choices, such as marrying the wrong person or betraying our principles for greed. Nevertheless, each of us preserves the human notion that we are God's finest creation.

This hubris, so cute in the young, is the same original sin which seems to drive much modern behavior. One of the sweetest things about kids is their innocent trust that anything is possible for them, and that everything should go their way. Unfortunately, this translates today into a sick and selfish society of adults.

The current Masters of the Universe willfully merge or downsize companies for short-term profit, at the expense of their employees and shareholders. Or they direct labor unions to demand greater and greater benefits for as little

work as possible, regardless of the long-term effects on the company they work for.

The Masters procure abortions because they engaged in careless sex and don't want to take the consequences, otherwise known as babies. They confuse the all-American right to individual choice with the equally all-American right to life, and opt for careers, possessions and social status rather than diapers and sticky valentines.

The Masters use political power to arrange national and international affairs for the financial profit of their own region or country. They tend to hold people of other colors, cultures and religions in contempt, deeming their needs and aspirations inferior to their own.

Now, if confidence marks the lives of the Masters it is overwhelming in the lives of the saints. Think of people like Mother Teresa or Cardinal Bernardin, whose confidence rests not in themselves but in the true Master of the Universe.

The poor are forever dying alone, sick and dirty in the streets of Calcutta, but Mother Teresa patiently tends them. The poor in spirit, equally miserable, are forever trying to destroy good people like the cardinal. But the humble nun and the prelate recognize the face of Christ wherever it appears.

This is Advent, the "coming into view" of our God. It's a time to reflect on just who is the true Master of the Universe.



Photo by Susan Bierman

At right, Good Shepherd Church in Indianapolis parishioner Elizabeth Stewart, gives Patty Colbert, Christmas Store Committee member, 500 Christmas hand-made stockings for the Christmas Store in Indianapolis. The stockings will be stuffed with small toys and books and given to children who visit the store.

VIPs...

The poetry of Shirley Vogler Meister, correspondent to *The Criterion* and member of Christ the King Church in Indianapolis, is included in a new book: "Grow Old Along with Me—The Best is Yet to Be."



Paul J. and Helen Andres of Floyds Knobs celebrated their 50th anniversary Nov. 24 with a Mass at St. Mary of the Knobs Church in Floyds Knobs. The couple was married Nov. 23, 1946 at St. John the Baptist Church in Starlight. They have nine children: Ron, John, Mike, David, Chuck, and Steve Andres, Rosie Donner,

Kathy Martin, and Donna Swartz. The couple also has 16 grandchildren. They are parishioners at St. Mary of the Knobs Church in Floyds Knobs.



Alfred H. "Ted" and Margaret R. Heede will celebrate their 60th anniversary with a 6:30 p.m. Mass Nov. 29 at St. Philip Neri Church in Indianapolis. The couple was married Nov. 26, 1936 at St. Philip Neri. They have three children: Alfred T., William A. Heede, and Kathleen Tindall. The couple also has seven grandchildren and eight great-grandchildren.

Check It Out...

A Pre-Kwanzaa Celebration Workshop will be held from 5 p.m. to 9 p.m., Dec. 5 at The Children's Museum of Indianapolis. The celebration, which is free to the public, will offer participants unique ideas on how to celebrate the cultural holiday that is traditionally celebrated Dec. 26 through Jan. 1.

In celebration of Pastor Appreciation Week, the parishioners of Our Lady of the Greenwood Church in Greenwood hosted a reception to honor their pastor Father Harold Kneuen.

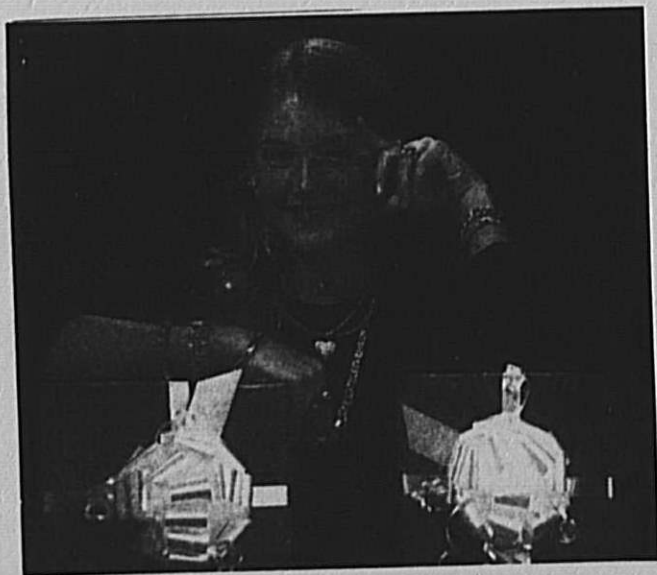
The 3rd Street Sax Quartet from Indiana University School of Music will perform at 2:30 p.m. (EST) Dec. 8 at Saint Meinrad in St. Bede Theater. Their presentation will feature traditional and popular Christmas music. The performance is free. Parking is available in the student parking lot. For more information call Barbara Crawford at 812-357-6501.

St. John Church in Indianapolis will host the Memorial Service and Blessing of New Quilt Panels for the World Aids Day '96 Indianapolis Celebration at 7 p.m.

on Dec. 1. The Names Project Quilts Display will be shown at the ArtsGarden at Circle Center Nov. 30 to Dec. 2.

A Greccio Christmas Bazaar will be held at Mount St. Francis Friary and Retreat Center in southern Indiana from 9 a.m. to 4 p.m. Dec. 7 in the Lower Chapel. Lunch will be served at 11 a.m. and will include soup, sandwiches, and desserts. Handmade craft items made by the Mount Greccio Craft Group will be available, along with various homemade food items such as Copper Kettle Apple Butter, salsa, relishes, jellies, herbs, and baked goods. Mount St. Francis is located in Floyds Knobs at the intersection of Paoli Pike and Hwy. 150 west, just 15 minutes from Louisville. For more information call 812-923-8817.

Saint Meinrad Archabbey Library will feature an exhibit of hand-carved duck decoys Nov. 30 through Dec. 20. The display will consist of about 25 of the hand-carved collection of John Riss of Tell City. The exhibit is free. Library hours are 8 a.m. to 11:30 p.m., 1 p.m. to 4:30 p.m., and 7:30 to 9 p.m. Mon.-Fri.; and from 1 p.m. to 4:30 p.m. Sat.-Sun.



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Priests, people return as St. Andrew marks 50 years

By Margaret Nelson

Archbishop Daniel M. Buechlein presided at the golden jubilee Mass of St. Andrew the Apostle Church in Indianapolis Nov. 24. Evansville Bishop Gettelfinger, once administrator of the parish, concelebrated along with a dozen other priests including former pastors, an assistant, sacramental ministers, and five sons of the parish.

Parishioners were happy to see Father Patrick Kelly, present sacramental minister for the parish, who read the Gospel. He is recuperating from his third recent surgery.

Providence Sister Marilyn Herber,

parish life coordinator for St. Andrew, welcomed past and present parishioners, staff members, students, and friends of the parish.

Blessed Virgin Mary Sister Pat Griffin, former pastoral associate who served as administrator of the parish for nine months in 1993-94, came from Chicago for the celebration. Dozens of Providence nuns, who staffed St. Andrew School over the years, were in the assembly.

Father Al Ajamie, Jesuit Father Thomas Widner, Fathers Jeffrey Godecker, James Farrell, and David Coons, who served as pastors, assistant or sacramental ministers, concelebrated; as did priests who grew up in the parish:

Benedictine Father Gregory Chamberlin, Fathers Ron Ashmore, Mark Svarczkopf, Patrick Doyle, and Rick Ginther; Father Gene Keenan, a Navy chaplain from the Trenton, N.J. Diocese who had his seminary training at St. Andrew; and Father Stan Herber, Sister Marilyn's brother.

(Father Peter Gallagher now serves as sacramental minister in the absence of Father Kelly, principal of Cathedral High School and chaplain for the Indianapolis Colts football team.)

Archbishop Buechlein said, "Heartfelt congratulations on this golden anniversary." He said that he received his First Communion on the feast of Christ the King 51 years ago.

The archbishop noted the presence of the priests who had formerly served at the parish. "All of this witnesses to the

dedication of the community of faith."

He said that the assembly should keep in mind that they are joined by the communion of saints, including Father Matthew Herold, the founding pastor.

Noting that the community had worshiped in the gym and the basement before building "this charming church," he said, "God doesn't need a special dwelling place, we do. We are the ones who need to be the dwelling place of God—the King who came to save, not to be served."

"When Father Herold founded the parish 50 years ago, they had no idea how things would change," the archbishop said. "The parish and the school are indeed an anchor in this neighborhood."

A reception was held in the social hall after the 50th Anniversary Mass.



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein presides as St. Andrew the Apostle Church in Indianapolis marks its 50th anniversary, with Evansville Bishop Gerald Gettelfinger to the left and his executive assistant, John Gonzalez to the right. Concelebrating are (from left) Fathers Mark Svarczkopf, Gene Keenan, Jeff Godecker, Rick Ginther, Jesuit Father Thomas Widner, Fathers David Coons, Patrick Doyle, and Benedictine Father Gregory Chamberlin. Not seen are Fathers James Farrell, Ron Ashmore, Al Ajamie, Stan Herber, and parish life coordinator, Providence Sister Marilyn Herber. The archbishop said that the presence of the priests "witnesses to the dedication of the community of faith."

St. Vincent Hospital is named 'quality leader' in Indianapolis

St. Vincent Hospital has been named as the 1996 "Quality Leader" hospital in the Indianapolis area by a consumer study conducted by the National Research Corporation.

St. Vincent was named one of the 120 hospitals in the United States most preferred for overall health care services in metropolitan areas. Top-rated facilities were determined from nearly 170,000 households' opinions of 2,500 U.S. hospitals. The primary health care decision-maker within each household named the

hospital he or she would choose first for all household health care needs.

St. Vincent was the only hospital chosen within the Archdiocese of Indianapolis. Hospitals chosen near the east and south borders of the archdiocese were Christ Hospital and Good Samaritan Hospital as co-winners in Cincinnati, and Jewish Hospital and Baptist Hospital East in Louisville.

St. Vincent Hospital is a member of the Daughters of Charity National Health System.

St. Vincent de Paul helps poor with gift certificate proceeds

The archdiocesan council of the Society of St. Vincent de Paul has a new approach to gift-giving.

The council offers 30 gift certificates—in several denominations—to restaurants, department stores, and supermarkets that are accessible to most Hoosiers. And many of the vouchers can be used across the nation.

Last year, the council made \$15,000 on the gift certificates it offered, and more are available this year. In purchasing the certificates, the buyer contributes a "commission" to the charitable works of St. Vincent de Paul. Every penny of the money went to buy food for the poor, according to Ray Benjamin, program chairman.

Restaurants include Applebee's, Chi-Chi's, Chili's, Damon's, Mountain Jack's, Olive Garden, Red Lobster, Ruby Tuesday, TGI Friday, and Wendy's—available in certificates for \$10, \$20, or \$30.

Durbin's at the Marriott, Heiskell's, Illustrations, Johnson County Line, and Shaffers' are among other restaurants, which have \$20, \$25, and \$30 certificates.

Department stores include The Gap, Jacobson's, J.C. Penney, Kmart, Men-

ard's, Parisian, Sears, T.J. Maxx, Toys-R-Us, and Victoria's Secret, which have certificates in the \$20, \$25, \$50 and \$100 amounts.

Many people who support the charitable works of SVdP use the certificates to buy groceries year-round, according to Benjamin.

Certificates to Kroger and Meijer stores are available in \$10, \$20, \$25, and \$50 amounts; Marsh has them in \$10 and \$20 amounts. Honey Baked Ham certificates are for \$10, \$20, and \$30.

And St. Vincent de Paul has the Zoo Books at \$19.95 and the Entertainment Books for \$25.

The simplicity of the program offers other advantages. Those who are home-bound can shop from where they are. No boxes or gift wrapping are needed. SVdP furnishes the gift certificates and envelopes.

Those who are interested in the "Super Certificate Program" may write to Ray Benjamin; P.O. Box 19133; Indianapolis, IN 46219; or call him at 317-353-0795.



Willacin "Precious" Gholston

Cathedral High School
Class of 1995

Bennett College
Greensboro, North
Carolina
Class of 1999

"I say love, it is a flower, and you, its only seed."

Life begins with one tiny seed. In order for this delicate seed to bring forth new life, it must be planted, nourished and cherished. After such love and care have been provided to the seed, it develops into a beautiful flower of nature.

I began my growing process at Cathedral High School. From the first day, she welcomed me to her "garden" and invited me to plant myself in her rich soils of tradition, wisdom, and guidance. She reassured me from the beginning that I could always find a place to root myself within her flower bed.

Cathedral High School provided nourishment to me through her gifts of academic excellence, cultural awareness, athletic achievement, and spiritual uplifting. Along with these, her most precious gift of all was her faculty. She knew exactly what and who I needed for my development. The motivation of the faculty generates enthusiasm among the students to personally strive for excellence. Because of the teachers' humanity, relationships are built and cherished which extend beyond the superficial boundaries of the classroom. These individuals helped me to realize that I could grow into anything I would like to be. I could especially do so at my own rate, and I did just that.

The "garden" at Cathedral High School is unlike any other of its kind. Her uniqueness was evident in the fact that no two flowers were absolutely identical. She was supportive and proud of our individuality. After all, she knew that we all came from the same soil—her soil.

Cathedral High School was the imminent foundation of my educational growth. I shall always be appreciative for my parents and Cathedral's loving guidance and unyielding protection for the four dependable years of my attendance at this great institution of higher learning. Knowing that my roots have been nurtured in such a prosperous soil, I have developed into what I have been destined to become—a rose. As you go forward to make decisions concerning your future, may the warmth of God's love continue to shine on you during your search for growth and enlightenment.

"Lies the seed, that with the sun's love, in the spring, becomes the rose."

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Dozens from Terre Haute parish offer family help

By David Delaney

Terre Haute resident Sallee Grim Collett needed some help to care for her 1-year-old daughter Jackie, who suffers from a profound brain injury.

So she put the word out through the St. Patrick Church bulletin one Sunday.

"I found the response was unbelievable," said Collett. "We've got about 30 people helping and a waiting list of 20 more."

Jackie suffered a lack of oxygen during birth. As a result, she is both blind and deaf. She requires an extensive seven-hour daily therapy program to improve her vision, hearing, and ability to move.

"Our Catholic faith has kept us going," said Sallee. "It (the illness) has been overwhelming and would wear on any family. We have to rely on our faith to get us through the hard times."

Doctors say that the child suffers from spastic quadriplegic cerebral palsy. "She has had many barriers to her development," the young mother said of her daughter.

When Jackie was just 2 weeks old, physicians gave Sallee and her husband John the option of putting their child in an institution.

"It was never an option in our minds," said Sallee Collett. They took the baby home to live with their 5-year-old son Douglas.

The couple eventually learned about Glenn Doman of Philadelphia, Penn., who runs the Institute for the Achievement of Human Potential. He wrote a book about ways parents can help their brain-injured children.

In September, Sallee went to Philadelphia to take a five-day course at the institute. John will take the course in December. The Colletts will take their

daughter there then, since the prognosis is not encouraging.

"This program can help Jackie," said Sallee. "We don't know to what degree."

Right now, the couple and the parish volunteers are taking Jackie through a highly-intensive home therapy program. "It requires many repetitions," said Sallee. "She has no gross motor movements."

The team is trying to get Jackie to crawl. The process takes three people, including Sallee. One person turns Jackie's head from side to side, which she

is lying on her stomach. The other two move the baby's arms and legs in a rhythmic crawling motion.

"This is not an exercise," said Sallee. "We're teaching her brain."

Sallee Collett said that Jackie's presence has brought everyone associated with her closer to God. "I hope this helps one other family that is going through this," said the mother.

(Those wishing further information about head injuries may call John and Sallee Collett at 812-877-2859.)



Photo by David Delaney

The Collett family (from left), Sallee, 16-month-old Jackie, 5-year-old Douglas, and John.

Terre Haute Christmas House to serve 700 families Dec. 2-18

The Terre Haute Christmas House is expected to serve some 700 families in its surrounding area this holiday season. It will be open for business Dec. 2 through Dec. 18.

Co-sponsored by Catholic Charities and the Terre Haute Deanery Council of Catholic Women, the Christmas House gives needy families the opportunity to shop for Christmas. Each family member chooses a personal gift and is given a Christmas stocking filled with various items, as well as a gift for the house. Since the items at the Christmas

House have been donated by parishes and local merchants, the families receive the items free. All the families receiving gifts have been referred by local parishes or social agencies.

Several volunteers along with Providence Sister Brendan Harvey have prepared the Christmas House for another successful season. Among the Christmas House volunteers are Pat Junker, Freda Malooley, Betsy Jones, Bill and Mary Smith, and Mary Beth Prox. Several other volunteers helped make and fill Christmas stockings.

Advent penance services scheduled

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location.

Following is a list of the services scheduled between Dec. 1 and Dec. 8 as reported to *The Criterion*. Those scheduled for a later date will be listed in next week's issue.

Indianapolis North Deanery
Dec. 4, 7 p.m., St. Joan of Arc.
Dec. 5, 7:30 p.m., St. Lawrence.
Dec. 7, 9:30 a.m., Christ the King.
Dec. 7, 10 a.m., St. Luke.

Indianapolis South Deanery
Dec. 3, 7 p.m., Sacred Heart.
Dec. 4, 7 p.m., St. Ann.
Dec. 5, 7 p.m., Our Lady of the Greenwood.

Connersville Deanery
Dec. 4, 7 p.m., Holy Guardian Angels, Cedar Grove.

Bloomington Deanery
Dec. 2, 7 p.m., St. Martin, Martinsville.
Dec. 3, 7 p.m., St. Jude the Apostle, Spencer.
Dec. 5, 7 p.m., St. Paul, Bloomington.

New Albany Deanery
Dec. 1, 7 p.m., St. Mary, Lanesville.

Terre Haute Deanery
Dec. 2, 7 p.m., St. Joseph, Universal.
Dec. 8, 7 p.m., St. Joseph, Rockville.

Tell City Deanery
Dec. 4, 7 p.m., St. Mark, Perry County.

Seymour Deanery
Dec. 8, 1 p.m. (children), St. Patrick, Salem.




Batesville Deanery
Dec. 4, 7 p.m., St. Lawrence, Lawrenceburg.

Parish serves Thanksgiving dinner

St. Gabriel Parish in Connersville served some 400 Fayette County senior citizens Thanksgiving Dinner for the 25th year, last Tuesday at the Knights of Columbus hall.

St. Gabriel parishioner, Lynda Bell, said the dinner is a "big community project."

Parishioners of all ages come to help out at the dinner to prepare turkey, gravy, mashed potatoes, vegetables, and pumpkin pie. The dinner is held annually the Tuesday before Thanksgiving.

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Wondering what you can do to brighten the Christmas of a less fortunate family?

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Sisters of Providence: Joseph Ellen Keitzer, Patricia Geis, Mary Rita Griffin, Eleanor Marie Hübner, Martha Rojo, RoseAnn Eaton, Carole Fedders, David Ellen Van Dyke, Mary Jo Piccione, Ann Jeanette Gootie. Sisters of St. Francis Oldenburg: Joannes Pardo, Lillian Marie Weinberg, Agneta Betsch, Clarence Marie Kavanagh, Eugenia Marie Dorian, Ruth Finkbiner, Helen Lawrence, Emmett Lawrence, Rose Geneva Grantz, Agnes Mary, Ann Charles. Sisters of St. Benedict: Mary Robert Palmer, Eugenia Riebel, Sylvester Will, Sophia Dick, Ernestine Brenner, Mary Gerald Messmer, Mellita Schenk, Sylvester Will, Irmgard Fritz, Marietta Lueken, Mary Jane, Sylvester Will, Mary Lambert Buss, Madeline White, Mary Xavier Mueller, Mary Robert Palmer.

COUNCIL

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doing and what is working," she said.

In the second consultation at the meeting—that for the Multicultural Ministry Plan—Chancellor Suzanne Magnant, who is also head of the Secretariat for Leadership, Pastoral Formation and Services, facilitated the council's discussion around three questions: How does the draft plan affect your area of the archdiocese or your area of ministry? What multicultural needs are not covered in the draft of the plan? What concerns do you have about the plan's implementation?

Council members noted that the archdiocese should raise awareness of the need for Spanish-speaking priests and other pastoral ministers as the number of Hispanic members continues to increase. Others suggested that attention also be paid to the regional diversity of the archdiocese—urban, suburban, rural. Still others discussed the need to identify parishes that are particularly good at making parishioners feel welcome and at home—especially if the parishioners are racially, ethnically, or culturally diverse. These parishes could serve as models for others.

In other business, Indianapolis South Deanery representative Patricia Schmalz brought to the floor and led a discussion of

the purposes of deanery pastoral councils and the frustration that many members feel because the deanery councils often seem to be without a specific purpose.

Several council members reported that their deanery councils no longer meet because it had become so difficult to sustain interest in the absence of specific project or need.

Suzanne Magnant told the council that a report from a group that has been studying deanery governance for some time was forthcoming. The report would recommend that deanery councils that are working well should continue and that deanery councils that weren't working well should disband.

"However," Magnant said, "what is very important is that the communication link that the deanery councils have always served not get lost. Communication and consultation with deaneries has continued to occur in a number of ways, and that vital link must not be disrupted if a council decides to disband. The report will recommend that ad hoc groups be formed in each deanery that doesn't have a council. These groups would not meet regularly but would be activated by the archbishop, the dean, or the Archdiocesan Pastoral Council deanery representative with the knowledge and approval of the dean whenever consultation was needed or a deanery-wide issue surfaced."

The council meets next on February 15, 1997.

'Work and Play' topic of Tell City Theology Night Out

By Peg Hall

"Something down to earth and practical" was the order when Dr. Morris Pelzel was enlisted to speak at the Nov. 14 Theology Night Out hosted by St. Paul Church in Tell City.

An assistant professor at St. Meinrad School of Theology, Pelzel told Benedictine Sister Mary Emma Jochum the courses he teaches, as they planned: theological anthropology, the nature of theology, the science of theology and the Trinity.

It was when he came to a new elective he is preparing—the theology of work and play—that the director of religious education at St. Paul said, "Ah, that's it."

With the audible and visible aid of his baby daughter, Madelaine, the young professor talked to the group about the difficulty of finding a rhythm and balance in life—of getting the chores done, earning a living, and making time for play.

"People feel very stretched in terms of their time; they feel pulled in a lot of

directions," he said. "Even the Benedictines from all over the United States had a conference this past summer and the thing they were focusing on was that more and more monks are living just like everyone else."

The Benedictine conference was held in Ferdinand, where Pelzel lives with his wife Pam and their baby.

"Theology is the study of everything in relation to God," said Pelzel. "There is nothing apart from God." He said he wants to study more about the ways that work and play are interrelated, as done by God and by people.

"Work is aimed at accomplishing a task," he said. "In one word, it is productive." It includes both paid employment and chores around the house.

"Play is something done for its own sake. It is meditative." He said that the words play and pray don't just rhyme, they are very similar in meaning. "There is a common spirit between genuine playfulness and real prayer."

Pelzel said that the world is still being created day-by-day. "Some writers have suggested that we can be called God's co-creators. Work and leisure tend to be set apart from each other, but it struck me that—in the life of a child—they coincide," he said. "Children work very hard at play. And it strikes me that that would be the ideal thing for all of us."

"Every now and then I run across a person who says, 'You know, I can't believe they pay me to do this.' I don't say that," he said.

"Children have to teach us that, in that ideal world, work and play will sort of overlap," said Pelzel. "They'll intermingle. Maybe they'll even trade places."

JOURNEY

continued from page 1

coordinator, will give counsel on how to make existing programs more effective.

For stewardship, Archbishop Buechlein asked Father Joseph Schaedel, vicar general, to lead a group of pastors in a review of all administrative and financial requirements with a view toward greater pastoral sensitivity and simplicity. He also asked

Father Paul Etienne, vocations director, to head a committee that will look closely at issues and concerns in the areas of recruitment and support of priests and other pastoral leaders. And he asked Dan Conway, head of the Secretariat for Planning, Communication and Development, to work with the Council of Priests and the Catholic Community Foundation board to broaden stewardship education efforts.

In an interview in the June 7 issue of *The Criterion*, the archbishop listed these

objectives for Journey of Hope 2001:

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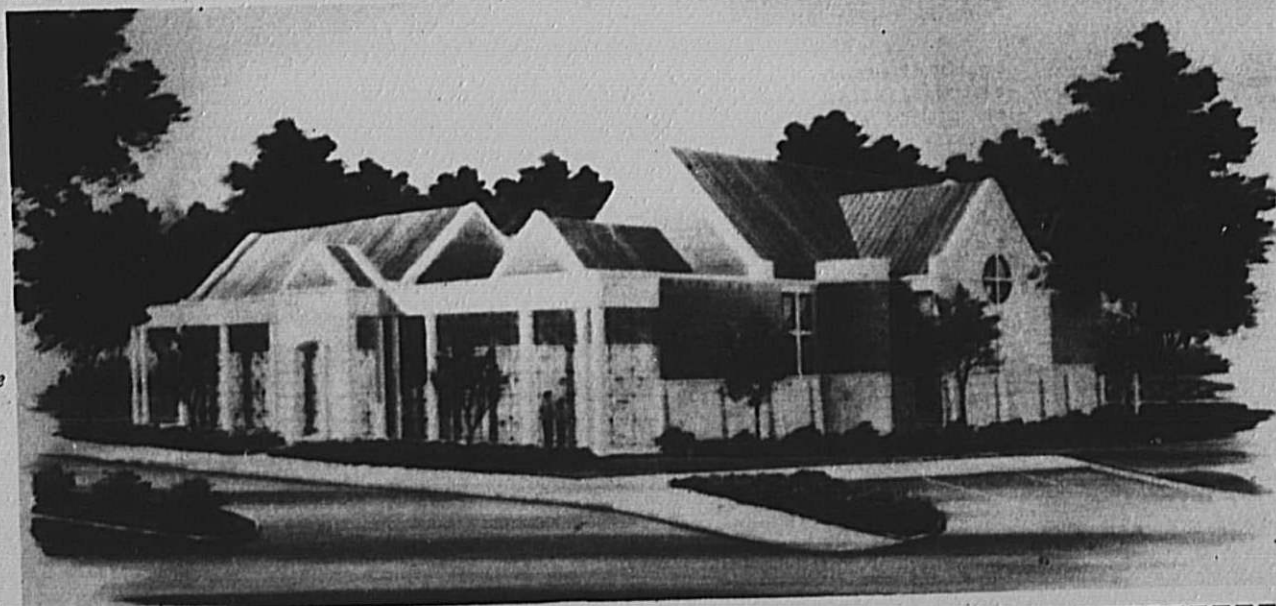
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Advent is a good time to reflect on the incarnation

By Fr. Lawrence E. Mick

Author Jean Auel writes often of the spirits and totems embraced by different tribal groups in "The Valley of the Horses," her best-selling novel about early humans at the end of the last ice age.

Though her writing is fiction, Auel is probably correct in believing that primi-

tive humans were concerned about the spirit world.

Every known culture seems to have some sense of spiritual realities beyond what humans can see and touch and control. In diverse ways, all humans seem to think about the spiritual, talk about the spiritual, seek to commune with the spiritual, and call upon spiritual beings for help.

While recognition of a spiritual realm may be universal, the way that the spiritual is envisioned varies greatly. Some of the deepest human questions concern how the spiritual should be understood, and how the spiritual and material worlds are related.

A critical question is how big a gulf exists between the spiritual and material realms.

One approach identifies the spiritual with the material world. Called pantheism, this view believes God is identical with the whole created universe. There is no gap at all.

In another approach, the material and the spiritual are completely opposed to each other. This view assumes that to become a spiritual person, one must shun the material world as much as possible. Such an approach tends to view the material world, especially the human body, as evil or at least as the main source of temptation.

A variation of this second approach can be found in a contemporary materialism that attempts to find meaning and happiness by dealing only with the material world. Here, nonetheless, the underlying assumption is that the material world has no spiritual component or connection.

Though both of these approaches have influenced Christians in various ways through the centuries, an authentic Christian world-view steers a middle course between them. This course is based on the fundamental fact that Jesus Christ, the Word of God, became flesh and lived among us.

Christians do not believe that the universe is God; there is a distinction between God and the world God created. But in Jesus, the created and the divine are joined inseparably and forever.

Jesus is both God and human, divine and created, spiritual and material. In him, we see God made visible. We hear God speak to us. We feel the touch of God's healing power. We experience God's presence and power at work in our midst. We are drawn into the very life of God through the saving grace Jesus brings.

This is what we celebrate each year at Christmas—not just that Jesus was born 2,000 years ago, but that he continues to

live in our midst. Christmas is a celebration of the incarnation, the enfleshing of the Son of God.

In the Christmas season we celebrate the implications of this amazing truth: that God has become one of us so that we might become like God.

All the church's life and liturgy are ultimately based on the truth of the incarnation.

In worship, the church uses created things and people as the means to encounter God. A purely spiritualist approach is not Christian. Instead, water and oil and bread and wine play roles when people are initiated into the body of Christ. We use human words and actions to express and experience God's presence and power in our midst.

Though Christians sometimes have held a rather negative view of the human body, the liturgy always has incorporated the body into worship.

The body is washed and clothed at baptism, anointed in confirmation, and fed in the Eucharist. The body also is anointed in ordination to ministry and in the sacrament of the sick. Reconciliation is expressed by an imposition of hands, and weddings speak of the physical union of husband and wife as a sign of God's union with us.

We also use our bodies to express our prayer and our worship. We stand and sit and kneel. We travel in processions and participate in other forms of ritual dance. We bow and prostrate ourselves as signs of reverence. We kiss the cross on Good Friday and bless our bodies with holy water every time we enter and leave the worship space.

We share signs of peace with each other and wash each other's feet. We take the body and blood of Christ in our hands and into our bodies, the primary tabernacles where Christ wishes to dwell.

Advent is a good time to reflect on the wonder of the incarnation. The eternal Son of God took on our human form, forever linking the human and divine, the spiritual and material.

God came to share our life so that we might share the life of the Trinity.

That is the wonder of the Christmas we now are preparing to celebrate. (Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



CNS photo by Fr. Gene Plaisted of The Crostiers

Advent is a good time to reflect on the wonder of the incarnation. The eternal Son of God took on our human form, forever linking the human and the divine, the spiritual and material. Every known culture seems to have some sense of spiritual realities beyond what humans can see and touch and control. In diverse ways, humans think about spirituality and seek to commune with the spiritual.

Discussion Point

Focus on faith and family in Advent

This Week's Question

This Advent, how can you adjust your focus in order to improve your preparations for Christmas?

"I'd like to focus more on my family, on my parents and grandparents, not just my immediate family. I'd like to be more available to them to help them, not so much with gifts, but with my time and presence." (Antoinette Check, Greensboro, N.C.)

"Basically, slowing down my life, because I think that will help me focus on the importance of the Advent season and what Christmas is all about." (Sister Paula Nasenbeny, O.S.F., Lemont, Ill.)

"To receive the sacrament of penance. I think that's very important to prepare for Christmas—to focus on God's forgiveness and to ask for forgiveness for the times we've hurt people, even inadvertently." (Ana Maria Middlebrook, Mission, Texas)

"I could take a look at the spiritual aspects of Christmas and focus less on the gift-giving, commer-

cial aspects of the season. We get so wrapped up in what we're giving, we forget why we're giving." (Denise Jawdy, Corry, Pa.)

"I try to take my cue from the actions and life of Jesus Christ. Being generous with your time, money and talents is an everyday thing, but during Advent, keeping that orientation may be easier—because so many people are focused in that direction." (John F. Walsh, Westfield, N.J.)

"I'm going to take more time out for myself for prayer. I'm going to say no to being on so many committees and going to so many meetings so I can focus more on Christmas." (Father John Marquis, F.M.S., Waterville, Maine)

Lend Us Your Voice

An upcoming edition asks: Tell how faith shapes or enters into the course of an ordinary day in your life.

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CNS photo by John Fesler

Entertainment

Viewing with Arnold/James W. Arnold

'Dear God' is a funny and grace-filled story

Whenever a movie is called "Dear God," a writer whose business it is to look for God in the movies



has to see it. In this case, God is not there literally, but arguably there figuratively, in the Hollywood-lite, intended-for-general-audiences manner.

Lots of critics who represent elites or cool schools of thought

won't approve of this kind of pop nonsense, on the grounds of superficiality (pow!) or sentimentality (bam!), or maybe just ineptitude (thwack!). But God probably doesn't mind.

This "Dear God" is about people who write letters to God, which in our disciplined society end up in bins in the "dead letter" division at the post office, along with letters to Elvis, the Tooth Fairy, alien civilizations, etc. It's not a matter of belief or disbelief; the mail is just (for now) undeliverable.

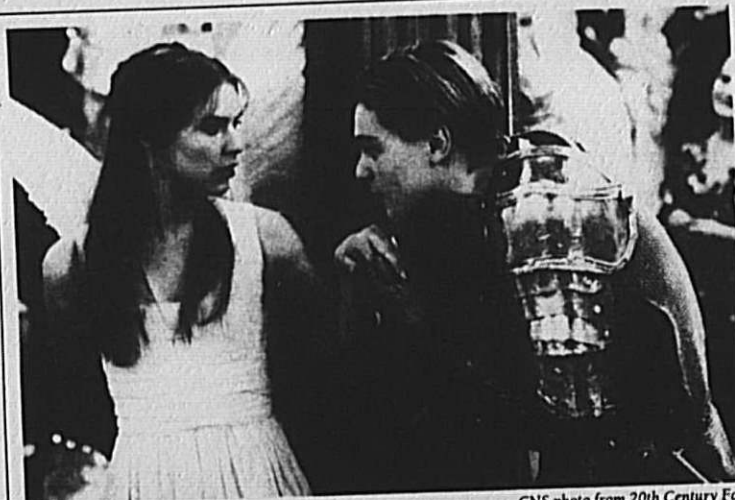
More to the point, this Garry Marshall-directed comedy is about some fictional

characters who work in this office in Los Angeles and get the idea of making their lives a little more interesting by answering God's mail. Well, not all of it, just randomly selected items.

The original source for their idea, which is pure grace, is improbable. A small-time scam artist named Tom Turner (Greg Kinnear), is arrested for begging money under false pretenses at a Christmas parade. His sentence is to get a real job for a year, and his cousin gets him the spot at the post office.

The "dead letter" milieu is both real and an apt metaphor. The workers are a collection of comic oddballs and losers who are in many ways as hopelessly lost as the mail. Tom wonders, "Is this purgatory or did I go straight to hell?"

Marshall is a zany veteran, whose erratic 1990s' output has ranged from "Pretty Woman" to "Exit to Eden." What he has in mind here is a 1930s-style Christmas parable, a sort of post office version of "Miracle on 34th Street," in which Santa Claus is taken to court and has to prove he's real. In "Dear God," the do-gooding hero is prosecuted for breaking the law by "answering



CNS photo from 20th Century Fox

Actress Claire Danes and actor Leonardo DiCaprio have the title roles in "William Shakespeare's Romeo and Juliet," which the U.S. Catholic Conference says "pulsates with fresh cinematic energy." The USCC classifies the film A-III for adults.

God's mail without authorization."

In Marshall movies, the ideas are not always great but the casts are terrific. Key ingredients here are Laurie Metcalfe, as a flamed-out lawyer, and Tim Conway, as a wacky mailman who "snapped one day and bit a dog." He loved his job because he realized how much the mail affects people's lives. Among the postal backups are Hector Elizondo and Roscoe Lee Browne, with outside-civilian cameos by Rue McClanahan, Jack Klugman and (ex-prosecutor) Christopher Darden.

The first letter Tom reads takes us quickly to reality: it's from some poor people involved in a rent strike. His reply is stronger than intended, when his first paycheck, intended as an installment on his debt to a loan shark, is sent to the renters instead.

Metcalfe's character likes the idea, and picks out an envelope asking for a horseback ride for a sick girl. (This episode ends up at the racetrack.) And so it goes, as the others join in. Why? "Just do it for God," says one. Or, "The have-nots have to do it, the haves haven't helped anybody since the 1970s."

All in all, about eight "miracles" occur, ranging from tracking down and saving a lonely man (Klugman) trying to drown himself off the Santa Monica beach, to bringing dogs to the elderly to (very nice) cleaning the flat of a maid with many kids who's exhausted at night after cleaning other people's homes on the job all day.

"Dear God" is mostly on the Boy Scout good deed level, but not entirely. The seriousness of some problems is suggested by a letter-writer who complains of "a meaningless life." (Conway's character says, "Let's get an easy one.") And the level is raised by frequent "religious" references and cuts—to snatches of sermons in

churches of many different religions, to Christmas events, and even to a touching talk on faith Tom has with a priest ("We never forget a walkout").

The main thing, though, is the movie is funny. Marshall has a three-ring circus going, in which jokes are being tried in all sections of the screen simultaneously. Thus, in the beach rescue, as others swim for the drowning man, Metcalfe is snatching beach blankets from sunbathers. In the dogs-to-nursing home scene, an untended man in a wheelchair in the background begins to roll madly down a ramp.

Kinnear's charm is well used, and we're never quite sure if he remains a conartist to the end. (Early on, he says, "I care about myself. Everything else is just an act.")

But he's really a classic comic hero, the man who is worse than we are. Essentially, he's saved by wanting his girlfriend (Maris Pitillo) to "think I was better than I really was."

(Solid L.A. seasonal comedy, especially if you don't expect too much, satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Film Classifications

Recently reviewed by the USCC

Bitter Sugar	A-III
The English Patient	A-IV
Jingle All the Way	A-II
Sling Blade	A-III
Star Trek: First Contact	A-II
The War at Home	A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

'Calm at Sunset' is saga about son's love of the sea

By Henry Herx, Catholic News Service

A fisherman wants something better for his son than a life at sea in the "Hallmark of Fame" drama "Calm at Sunset," airing Sunday, Dec. 1, from 9 p.m. to 11 p.m. on CBS. (Check local listings to verify the program date and time.)

The story is set in a fishing village in Nova Scotia, where several generations of the Pfeiffer family have made their living from the sea.

After a year in college, son James (Peter Facinelli) has come home determined to become a fisherman like his father and grandfather before him. However, his father, Russell (Michael Moriarty), is dead set against his son going to sea.

After 30 years of experience, Russell knows too well the dangers of the deep and the economic problems facing a small fisherman in an industry dominated by the fishing fleets of big corporations.

Refusing to listen, James lands a job aboard a fishing vessel. He loves fishing and sets his sights on buying his own boat,

even after a fisherman he works with is killed during a storm at sea.

How father and son are ultimately reconciled is somewhat contrived but satisfying nonetheless. Directed by Daniel Petrie, the drama is based on a novel by Paul Watkins. Adventures of life at sea make this program a unique and memorable coming-of-age family story.

TV Programs of Note

Monday, Dec. 2, 10-11 p.m. (CBS) "Images of Life: Photographs that Changed the World." Hosted by actress Candice Bergen, this special explores the historical implications of some of the most memorable photos that have appeared in Life magazine.

Tuesday, Dec. 3, 10-11 p.m. (PBS) "Media Literacy: The New Basic." This program reports how American educators are challenged to help young people learn to navigate the sea of messages flooding into their lives through TV, movies, radio, music, video games, newspapers, magazines, and billboards.



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First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 1, 1996

- Isaiah 63:16-17, 19, 64:2-7
- 1 Corinthians 1:3-9
- Mark 13:33-37

This weekend the church begins its new year with the start of Advent, the season preparing for the feast of Christmas, the Lord's birth. And, in its scriptural lessons at Masses, the church this weekend begins to use Cycle B, the second of the three cycles.

The last of the three sections of the Book of Isaiah provides this first weekend liturgy of Advent with its first scriptural reading.

As did all the prophets, the writer of this selection devoutly believed in God and trusted God's promises.

This writer, therefore, held above all other considerations the thought that God would be true to the divine promises. Regardless of whatever befell God's people, the prophet emphasized, if they were true to God, then God would safeguard and protect them.

By contrast, this writer warned, those people who disobeyed God invited doom upon themselves.

The prophet also knew that very few people calculate the exact moment of their judgment, of their encounter with God.

Here the prophet proclaims that God will come in justice and with finality. The wise and faithful should await their day fittingly, in dedication to God and the divine law.

St. Paul's First Epistle to the Corinthians is the source of the second scriptural reading.

Today Bibles contain two epistles written by Paul to the Christians of Corinth. Likely Paul wrote other letters during his years of service to God as an apostle, but they have been lost.

In these existing letters, Paul encouraged the Christian Corinthians to greater faithfulness. Paul never tolerated their sins, but he surely understood their difficulties.

Paul knew that Christian piety was, to say the least, novel in Corinth, a city beset by wickedness which resulted in numerous moral challenges to the followers of Christ.

To maintain themselves in Christian holiness, Paul encouraged the Corinthian Christians to rely upon the strength of Christ.

God will fortify those who love the Lord, Paul emphasized. For them, nothing will be impossible, not even keeping the commandments amid the license and wickedness of Corinth.

St. Mark's Gospel furnishes the Gospel reading for this first Advent weekend.

The contemporaries of Jesus lived in a world of nervousness and unrest, a world in which the burden of Roman occupation was oppressive.

The Roman occupation was more than a practical inconvenience or hardship. It insulted God in the fact that pagans stood in control over the land God had given the Chosen People.

So, anxious and miserable, the people were poised for dramatic change. They yearned for a divine end to their suffering. On the other hand, they knew that perils of an earthly origin, dangers from the Romans themselves, could end their lives abruptly.

Mark's Gospel urges the people of God to be prepared, which required being one with God.

Reflection

Advent is the liturgical season which prepares for Christmas, the feast of the Lord's birth.

Certainly Christians should use these weeks of Advent to pray and to focus on the birth of Jesus which, after all, brought God to us, which brought redemption to the world.

However, Advent is not a time of preparation in the sense that the weeks preceding Christmas in this culture are times to decorate homes, meet old friends, and purchase gifts for others.

Rather it is much more intense and personal. To prepare for Christmas means that the faithful must prepare their hearts to meet the Lord.

Symbolically, the faithful will meet God in the newborn Lord of Bethlehem at Christmas. But, one day, in a final and compelling drama, faithful followers will meet God in judgment.

Then God's people must be prepared to meet God truly, in the sense that eternally they join God in the glorious life of heaven.

Daily Readings

Monday, Dec. 2
Isaiah 2:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Dec. 3
Francis Xavier, presbyter,
religious and missionary
Isaiah 11:1-10
Psalm 72:1, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 4
John of Damascus,
presbyter, religious and
doctor of the church
Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 5
Isaiah 26:1-6

Psalm 118:1, 8-9, 19-21, 25-27
Matthew 7:21, 24-27

Friday, Dec. 6
Nicholas, bishop
Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 7
Ambrose, bishop and doctor
of the church
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35 - 10:1, 6-8

Sunday, Dec. 8
Isaiah 40:1-5, 9-11
Psalm 85:9-14
2 Peter 3:8-14
Mark 1:1-8

The Tribunal: Whys and Wherefores

What does nullity mean?

By the Tribunal Staff

"How can the Catholic Church say I was never married?"

The church makes no judgment on the civil effects of marriage and divorce such as legality, property division, or the legitimacy and custody of children. Those aspects belong solely to the civil realm of law. Likewise, the church never questions a person's experience of marriage. To say that a marriage was null or invalid is not to say that the couple's relationship never existed.

However, the church believes that the consent of the parties brings marriage into existence. Unfortunately, sometimes one or both partners were incapable of consent at the time of marriage. Or they consented to a self-defined version of marriage which leaves out some essential element. In such cases, the church believes those marriages to have been null and void from the beginning.

It is important also to understand that one party to the marriage may have been perfectly capable of giving, and actually may have given, genuine consent. However, if the other party was not capable of giving or did not give genuine consent, the marriage was null and void from the beginning.

"Can you give me some examples of an invalid marriage?"

Some situations which may indicate nullity include a lack of understanding or belief in the permanence of marriage or the right to children. One or both of the parties may be severely immature and unable to grasp the serious nature of marital obligations. A premarital pregnancy may create great pressure to marry for that reason alone. The survivor of an abusive or alcoholic family may marry primarily to escape from a bad situation. These are just a few examples, out of many, which represent possible nullity.

"What if my spouse left our marriage against my wishes or committed adultery? Aren't those automatic grounds for annulment?"

A valid marriage is brought into being at the beginning when the couple exchange their vows. Later problems do not reverse the original covenant or free the parties from their commitment. Adultery and abandonment can be heartbreaking. By themselves, they do not prove the marriage was null and void from the begin-

ning. However, an investigation may show that these destructive behaviors were rooted in attitudes present at the time of marriage and that these attitudes rendered the person's consent defective.

"OK, then, if my marriage was a valid sacramental union, can it be annulled?"

No valid marriage, sacramental or non-sacramental, can be declared null and void from the beginning. The role of the Tribunal is to judge whether a marriage has been proven to have been invalid from the beginning. A valid consummated sacramental marriage, the marriage of two baptized persons, can only be dissolved by death.

A future article will address special marriage circumstances when dissolution of a marriage may be possible.

(These articles are general and not exhaustive. Readers are invited to submit comments or other questions they would like to see addressed. The Criterion will publish follow up articles based on readers' suggestions. Please submit comments or questions in writing to: Metropolitan Tribunal, P.O. Box 1410, Indianapolis, IN 46206; FAX (317) 236-1401; E-Mail in care of: tribunal@archindy.com.)

Pope reflects on Gospels about Christ's early life

By Catholic News Service

Gospel accounts of Jesus' early life and his relationship with the Virgin Mary help people understand the principles of the faith, Pope John Paul II said in his Nov. 20 general audience at the Vatican.

"In every age, those who wish to meet Jesus must find him with his mother," the pope told pilgrims from around the world.

"In the account of the birth of Jesus, the evangelist Luke reports some facts that help us better comprehend the meaning of the event. The evangelist presents a situation of discomfort and poverty that provides a glimpse of some of the fundamental characteristics of the messianic reign, a reign without earthly honors and power."

In the face of the extraordinary events surrounding the birth of Jesus, the pontiff said, "Luke tells us Mary 'kept all these things, reflecting on them in her heart.'" The pope said this description calls to mind "another mother, the church."

My Journey to God

Thanksgiving Band-Aids

We serve festive food at the shelter.
With the least of our brothers we share.
We smile and chat as we feed them.
Here it's warm; they're grateful we care.

We do it unto thee, sweet Lord,
though hoping that we may
be righteous in our largess
for the bowls we fill today.

We're binding up thy wounds, dear Lord.
And if tonight we sleep,
not dreaming of thy sacrifice,
and that thy wounds are deep,
not dreaming of these sisters
who are still without a home—
hungry, naked, shivering—
my Lord, they're not our own.

We'll tape thy wounds with Band-Aids
on this raw Thanksgiving Day.
Don't you think that should hold them
until another holiday?

By Mary Chew Ohlemiller

(Mary Ohlemiller is a member of St. Rose Parish in Knightstown.)



CNS photo by Dwight Cendrowski

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

November 29

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

December 1

St. Nicholas Church, Sunman,

will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

Sacred Heart Parish, Indianapolis, will have Marian Prayer every Sunday from 2-3 p.m. All are welcome.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m.

December 2

The Benedict Inn Retreat and Conference Center, Beech Grove, will hold a Yoga session from 7-8:30 p.m. Fee is \$8. For more information, call 317-788-7581.

December 3

The Catholic Community of St. Simon, Indianapolis, will hold a lecture on "The Prophets of Advent," presented by Father Ron Ashmore from 7:30-9 p.m. A social gathering will begin at 7 p.m. Babysitting will be provided. For more information, call Madonna Dwenger at 317-542-0754.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The Benedict Inn Retreat and Conference Center, Beech Grove, will offer a six-week course in centering prayer each Tuesday from 7-9 p.m. Cost is \$10 per session payable at the door. For more information, call 317-788-7581.

St. Christopher Parish, Indianapolis, Singles and Friends will meet to visit Christmas at the Indianapolis Zoo followed by dinner at a downtown eatery. Meet at the zoo ticket window at 6:30 p.m. For more information, call Mike at 317-879-8018.

Benediction of the Blessed Sacrament will be held in the

Divine Mercy Chapel next to Cardinal Ritter High School, Indianapolis, starting with confession at 6:45 p.m.

December 4

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The Italian Heritage Society of Indiana will meet at Holy Rosary Church, 520 Stevens St., Indianapolis at 6:30 p.m. The election of new officers will be held. Refreshments will be provided. For more information, call John V. Accetturo at 317-848-7798.

December 5

St. Lawrence Church 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, will hold Madonna Circle's annual dessert card party at 7:30 p.m. Tickets are \$2.50 at the door. For more information, call Joyce Hatfield at 812-948-0041.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a First Friday Vigil adoration from 7-8 p.m. in the church. All are welcome.

The Benedict Inn Retreat and Conference Center, Beech Grove will have a workshop on personal prayer presented by Dominican Sister Pat Benson from 7-9 p.m. Fee is \$10. For more information, call 317-788-7581.

December 6

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold exposition of the Blessed Sacrament after the 8 a.m. Mass,



"Thank you for the turkey, the potatoes, and the squash, which mother cleverly refers to as pumpkin pie."

© 1996 CHS Graphics

closing with Benediction at 5:15 p.m. All are welcome.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis, will hold a devotion to the Sacred Heart from 7-8 p.m. in the church. All are welcome.

St. Thomas Parish, Fortville will hold an evening of eucharist renewal starting with Mass at 6:30 p.m. followed by exposition of the Blessed Sacrament, rosary, and a discussion of the Eucharist. All are welcome.

St. Mary Parish, New Albany, will have eucharistic adoration and devotion to the hearts of Jesus and Mary from 9 p.m.-1 a.m. All are welcome.

SS. Peter and Paul Cathedral's Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

December 7

Apostolate of Fatima will hold a

—See ACTIVE LIST, page 15

YOU ARE INVITED TO A HEALING MASS

December 5, 6, 8, or 9th

Fr. Robert DeGrandis, Celebrant

Father Robert DeGrandis is a member of The Society of St. Joseph. He has been serving the Worldwide Charismatic Catholic Community in full time ministry since 1979. His central message of God's love and the healing power of forgiveness and priest retreats have been brought to 32 countries. He has authored 25 books, which will be available for purchase. Come to the Mass and healing service nearest your home and see the healing power of God work through Fr. DeGrandis.

SCHEDULE

- | | |
|--------------------|---|
| Dec. 5 - 7:00 p.m. | St. Joan of Arc, 900 Purdum St., Kokomo, IN. For directions call 317-457-9371 |
| Dec. 6 - 7:30 p.m. | St. Pius X, 7200 Sarto Dr., Indianapolis, IN. For directions call 317-255-4534 |
| Dec. 8 - 7:30 p.m. | Mount St. Francis Retreat Center, Mount St. Francis, IN. For directions call 812-923-8817 |
| Dec. 9 - 7:00 p.m. | St. Peter, 401 N. Monticello St., Winamac, IN. For directions call 219-946-4906 |

Sunday Visitor publication

Most Rev. Daniel M. Buechlein, O.S.B.
and the
Board of Directors of Criterion Press, Inc.

cordially invite you to a
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honoring

John F. Fink

Editor-in-Chief, The Criterion
and celebrating his upcoming
retirement

Mass at Noon

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Open House

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Doctor stops doing abortions after cardinal's death

By Angela Moore and Brian T. Olszewski
Catholic News Service

MERRILLVILLE, Ind.—Dr. John Nwannunu estimates that he has performed hundreds of abortions since he began his family practice at a clinic in Merrillville more than two years ago.

But no more.
Nwannunu called Bishop Dale J. Melczek of Gary Nov. 15 to say that he will no longer do abortions in Merrillville or at his clinics in Gary and East Chicago. "You can come and get the equipment," he told the bishop.

Nwannunu attributed his change of heart to the coverage of Cardinal Joseph L. Bernardin's death that had saturated the airwaves in the Chicago market.

In an interview with the *Northwest Indiana Catholic*,

newspaper of the Diocese of Gary, the doctor said he was moved by "how he (the cardinal) handled death" and by "the letter he wrote to the Supreme Court (against assisted suicide) prior to dying."

"Out of respect for him, I will never again do this procedure," Nwannunu said.

Bishop Melczek told the newspaper, "This is a miracle."

Father Dennis Teles, pastor of SS. Peter and Paul Parish in Merrillville, said he was "absolutely surprised" when the bishop told him what had happened.

"The people of my parish have been working at this, with prayer and picketing at the clinic," he said. When he told the congregation at the 4 p.m. Mass Nov. 16 what had happened, "the people broke into applause," he said.

He concurred with the bishop that Nwannunu's action was a miracle. "Through Cardinal Bernardin's death, people have been given life," he said.

Carolyn Kenning, coordinator of the Northwest Indiana chapter of Children of the Rosary, a pro-life group which sponsors monthly pro-life Masses and pilgrimages to abortion clinics, said the doctor's change of heart was the work of Our Lady of Guadalupe.

A photographic replica of the miraculous image which appeared on an Indian's cloak in Mexico in 1531 toured abortion clinics, churches and hospitals throughout the Diocese of Gary in June in hopes of miracles of conversion.

The Children of the Rosary sent Nwannunu and his wife a bouquet of peace lilies draped with a rosary to thank him for his decision and to let him know there is forgiveness.

The Active List, continued from page 14

holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

Cardinal Ritter High School, 3360 W. 30th St., and Bishop Chatard High School, 5885 Crittenden, Indianapolis, will hold placement tests at 8:30 a.m. in the school cafeteria. The tests are given to eighth grade students who have already enrolled as freshmen at either of the schools for the 1997-98 school year. For more information, call Cardinal Ritter at 317-927-7821, or Bishop Chatard at 317-251-1451.

St. Simon Parish, 8400 Roy Rd., Indianapolis, will hold a craft fair from 9 a.m.-3 p.m. in the school. Crafts, jewelry, silk screening,

homemade candies, clothing and much more will be featured. Proceeds to benefit the school. For more information, call Debbie Haines at 317-897-2361.

Oldenburg Academy will have placement tests for eighth grade girls who will be attending the academy for the 1997-98 school year. For more information, call 812-934-4440.

A prayer service will be held at St. Martin's Parish, 639 S. Shelby St., Louisville, starting at 1 p.m. All are welcome.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are welcome.

December 7 and 8

St. Anthony Parish, Indianapolis, will hold its annual Christmas boutique from 9 a.m.-6 p.m. on Saturday and from 8 a.m.-noon on Sunday. Crafts, bakery goods, and raffles will be featured. For more information, call Carol Ray at 317-637-2704.

December 8

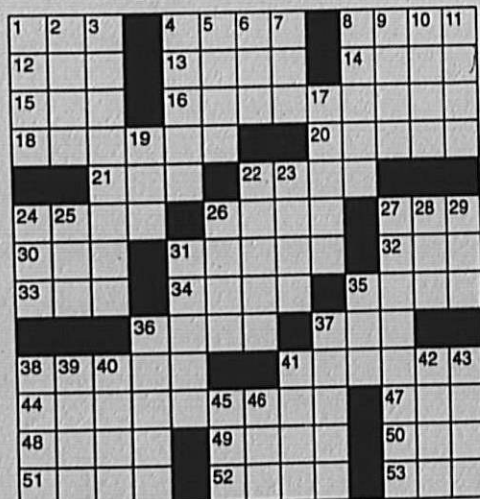
The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove will hold a family gathering every second Sunday of the month for families to grow and have fun together in a safe environment from 2-4 p.m. Fee is \$5 for ages 12 and under and \$10 for ages 13 and over. For more information and registration, call 317-788-7581.

At Mary's Rexville Schoenstatt: "Learn how Mary gives tickets to heaven," starting at 2:30 p.m. followed by Mass at 3:30 p.m.

Our Lady of the Greenwood will have a 5:30 p.m. Mass to celebrate the Feast of Our Lady of Guadalupe. A procession and reception will follow the Mass. All are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will attend the musical "Camelot" at CTS on Dec. 19 and the Yuletide Celebration at the Circle Theater on Dec. 23. Tickets must be reserved by Dec. 8. For reservations and more information, call Mike at 317-879-8018.

Catholic Crossword



ACROSS

- 1 Actress Taylor, to friends (Ex 13:4)
- 4 Hebrew month (Ex 13:4)
- 8 Where David hid (1 Sam 22:1)
- 12 Geber's father (1 Ki 4:19)
- 13 "I could — — horse!"
- 14 Deserlike
- 15 Drink like a dog
- 16 "Herein is my Father —" (John 15:8)
- 18 Not settled, as a bill
- 20 "The Lord was — to save me" (Isa 38:20)
- 21 Switch positions
- 22 Bible book
- 24 Pub projectile
- 26 Western writer
- 27 " — not the poor" (Pry 22:22)
- 30 Book before Jer.
- 31 Assumed name
- 32 Compass heading
- 33 Book after Galatians (Abbr.)
- 34 Pocket stuff
- 35 Blue hue

- 36 "Art though the — of the Jews" (Luke 23:3)
- 37 Flightless bird
- 38 An angel rolled this aside (Mat 28:2)
- 41 Saw from afar
- 44 God's promises
- 47 Actress Charlotte
- 48 Vicinity
- 49 "The labourer is worthy of his —" (Luke 10:7)
- 50 A Gabor
- 51 Tear asunder
- 52 Game show host
- 53 Place of testing for Daniel (Dan 6:16)

DOWN

- 1 Whopper (SI)
- 2 Tehran's land
- 3 Wife of Moses (Ex 18:2)
- 4 Sponsorship, auspices
- 5 Like Elisha (2 Ki 2:23)
- 6 International Trade Org.
- 7 Prohibit
- 8 Sidewalk restaurants
- 9 Operatic solo
- 10 Competed for
- 11 Whirlpool
- 12 Actor Jeremy
- 13 "Go to the —, thou saggard" (Pry 6:6)
- 22 Filling with reverence
- 23 Life is more than this (Mat 6:25)
- 24 "Ye shall — in your sins" (John 8:24)
- 25 Snake in Isaiah 11:8
- 26 Actress Lena
- 27 "The king's business — haste" (1 Sam 21:8)
- 28 Ohio school (Abbr.)
- 29 Actress Arthur
- 31 "I have been an — in a strange land" (Ex 18:3)
- 35 Guitar attachment
- 36 Work dough
- 37 British county
- 38 Wound memento
- 39 Ripped
- 40 Baking place (Lav 7:9)
- 41 Raison d' —
- 42 Roof edge
- 43 Faculty head
- 45 Tyrus said this against Jerusalem (Eze 26:2)
- 46 Zlich

Answers on page 18.

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Youth News/Views

Youth ministry activities inspire thanks and praise

By Mary Ann Wyand
First of two parts

What are many archdiocesan teen-agers thankful for this holiday season?

Central and southern Indiana youth can offer thanks for their family, friends, faith, health, educational opportunities, talents, and a myriad of other gifts from God.

Members of the Archdiocesan Youth Council also said they are thankful for youth ministry opportunities on the parish, deanery, diocesan, and national levels.

"I wish there was some kind of snappy phrase to explain exactly what youth ministry means to me," deanery reporter Amanda Tebbe from St. Mary Parish in Greensburg explained, "but snappy phrases touch only the superficial, and youth ministry is deep. It allows youth to go beyond the superficiality of day-to-day living to see the deeper meaning and God all around us. We go from just living to life."

Youth ministry also means hope, she said. "The media and society like to portray youth as troublemakers who never think of anyone but themselves. Through youth ministry, we young people are invited to serve others by helping them, and by helping others we in turn find out we are helping ourselves. We may not

proclaim these truths as loud as the media proclaims the opposite message, but in the end actions will speak louder than words."

This Thanksgiving, Amanda said, "I'm most thankful for those who have taught me through their deep faith, their hope in me and in other youth, their words, and their actions. I hope that someday I can do unto others as was done unto me."

St. Thomas Aquinas parishioner Michelle Payne, the Indianapolis North Deanery liaison to the council, said participating in youth ministry activities has resulted in lots of new friendships.

"Youth ministry is a group of young people who are trying to make a difference in their church, school, and community by being involved in their parish youth groups," Michelle said. "Youth ministry is also young people trying to learn more about their religion, so one day they can be the leaders of the church, and trying to better inform the adults in their faith communities of their hopes, dreams, and fears for their futures."

Michelle said she is grateful for youth ministry opportunities because she has gained "a better sense of understanding my faith, a more personal relationship with God, and new friends on the Archdiocesan Youth Council."

St. Thomas More parishioner Nick



Photo by Mary Ann Wyand

Roncalli High School freshman Sara Suntum of St. Jude Parish helps sophomore Ronnie Shockey from St. Mark Parish sort canned goods for distribution to the poor by St. Vincent de Paul Society parish food pantries and Indianapolis-area food banks. Students collected 46,000 food items this year, which ties last year's record.

Bednarek, the youth council chairperson and a three-year member, said he appreciates the many leadership opportunities available to youth ministry participants.

"I have begun to understand what youth ministry can do for youth in a parish, deanery, archdiocese, and beyond," Nick said. "My involvement in archdiocesan youth ministry has also lead me to get more involved in my home parish, and I may want to pursue it as a career in the future. I know that my hard work and commitment with the youth council and youth ministry could really make a difference down the road for other youth."

Youth ministry offers "a one-in-a-kind feeling," Nick said, "when I see that my work has paid off and that Catholic youth really got something out of the retreats or conferences I helped plan, and they had a great time. I share the feeling, too, with the prayer and joy in the activities we participate in together. I thank God for giving me the gifts and talents which I have used in youth ministry to benefit the youth of the Catholic Church."

Connersville Deanery youth council liaison Becky Rokosz from St. Andrew Parish in Richmond said youth ministry offers opportunities to reach peers in ways that mean a great deal in their lives.

"It has been so neat to watch the youth of my parish grow in their Catholic lives," Becky said. "Youth ministry is a life-long process of reaching out to the young people of the church. There is such a need for Christian leaders and followers. There is a greater need today than there ever has been. I like the challenge that faces every Christian youth."

By participating in youth ministry activities, Becky said, "I have received a better understanding of the Catholic faith, developed leadership skills, and increased my self-confidence. Youth ministry has helped me deal with problems I have faced as a teen-ager. My youth group has always been a refuge for me that I have been able to count on. I am thankful for all of the memories and all the friends I have made."

For Batesville Deanery youth council liaison Nick Schmalenberg from St. Mary Parish in Greensburg, "youth ministry means sharing God's fellowship through people of the same age. It is an opportunity to have fun, meet new people and, most importantly, worship God through various ways. It invites teen-agers to use talents through song, reading, writing, leadership, and prayer."

Nick said he is thankful for many leadership opportunities through his volunteer service on the Archdiocesan Youth Council.

"I have gained a significant amount of self-esteem through youth ministry," he said. "In particular, I also have gained an enormous amount of leadership abilities as a member of the local youth council and as a liaison for the Archdiocesan Youth

Council. Youth ministry is definitely a large part of my life, and I'm sure it will continue to be."

Indianapolis East Deanery youth council liaison Amber Moore of Holy Spirit Parish said thinking about youth ministry "brings a smile to my face and warmth to my heart because youth ministry has had such a great influence on my life in the past four years."

Amber said participating in youth ministry activities in the archdiocese also enabled her to travel to Minneapolis for the National Catholic Youth Conference last November and to Washington, D.C. last January for the March for Life.

"Youth ministry has helped me grow spiritually," she said. "It has helped me reach out and help people throughout my community and in various cities throughout Indiana. I am thankful for my time spent in youth ministry activities because I have been able to learn more about myself and my country. I have been allowed the chance to travel and show other communities how great youth ministry is."

Youth council executive leadership committee member Allison Schmalenberg from St. Mary Parish in Greensburg said she has fun participating in youth ministry programs and activities.

Church programs and events for youth also provide "knowledge about the Catholic religion," Allison said, "making youth realize how important God is in their daily lives."

Teen-agers can grow spiritually and express their faith to others through youth ministry activities, she said. "I have received many wonderful things from youth ministry—having fun with friends and meeting new and exciting people. But the most important thing, and what I'm most thankful for, is the inspiration to love God with all my heart and soul."

Providence students present holiday shows

Looking for entertainment for a holiday celebration?

"The performing arts department at Our Lady of Providence High School in Clarksville will provide, free of charge, just what you may be looking for to brighten your holiday gathering." Providence development and public relations staff member Marilyn Jarboe explained.

The Providence Singers, a show choir, as well as the Popcorn Players, Acting Up and Christmas Capers, all improvisational theater troupes, are available during after-school hours throughout Advent to provide Christmas-oriented entertainment in the New Albany Deanery area.

To schedule one of the groups, Jarboe said, contact Ursuline Sister Dolorita Lutsie at Providence High School at 812-945-2538.

Sister Dolorita said the Providence theater students will begin their holiday performances in southern Indiana after Thanksgiving and continue until Dec. 20.

Partners in Planning to preserve our Catholic heritage

John Leemhuis wants to help ensure that his children will grow up in a Catholic community just as he did



The Catholic Church is a culture and a way of life. I had the good fortune to have been raised in this Catholic community—family, parish and school, and we want those same blessings for our three little boys.

For many years I've done volunteer work for our church. I believe that the archdiocese does a good job of looking after this community, and I want to help it do so in the future.

When re-evaluating our family insurance needs after the birth of our third son, we decided to make a life insurance gift payable to the Archdiocese of Indianapolis at my death. Like many families with small children, making a significant cash gift at this time would be very difficult for us. That's why purchasing a policy for this purpose was the best way for our family to plan a meaningful gift to the archdiocese.

We want the Catholic community to be there for our sons as it was for me. I hope this gift will help that happen.

Maybe you feel that way, too. If you do, talk to your financial advisors about planning a gift that will keep our Catholic community strong for all those who will come after us. Or call Sandra Behringer, Director of Gift Planning for the archdiocese, at 236-1427 or 800-382-9836 (in Indiana).

John Leemhuis

John Leemhuis
St. Pius X

Young Adult Scene

Implementation team for plan outlines ministry issues

By Mark Pattison, Catholic News Service

WASHINGTON (CNS) — Young adult ministers working to implement the U.S. bishops' new pastoral plan for young adult ministry say the bishops are still sailing in relatively uncharted waters in recognizing a segment of the U.S. Catholic population with special ministerial needs.

Some of those needs, the ministers said, arise from the drifting away of young adults from the church, their feeling of not belonging in the church, a delay among young adults in shouldering some of adulthood's responsibilities, and the geographic mobility that characterizes American life.

Ministers on the implementation team met in Washington Nov. 21-22 with staff members of the U.S. bishops' Secretariat on Family, Laity, Women and Youth and U.S. Catholic Conference representatives whose work involves young adults.

The pastoral plan, titled "Sons and Daughters of the Light: A Pastoral Plan for Ministry With Young Adults," was approved by the bishops Nov. 12 during their general meeting in Washington.

It offers initiatives that can be undertaken at the national, diocesan, parish and campus levels to implement four goals: connecting young adults with the church, with Jesus Christ, with the church's mission in the world and with a peer community.

At the implementation meeting, Delis Alejandro, young adult minister at St. Monica Parish in Santa Monica, Calif., said a ministry of hospitality plays a big role at St. Monica, where the young adult ministry has 784 names on its mailing list.

The parish has 16 young adults on a "core team," plus five married couples ready to welcome new residents in the Los Angeles area to a Catholic parish, she said. About 400 come to some young adult function at the parish each month, Alejandro added.

"On a daily basis I get at least 10 calls, people new to LA looking for a place to go to church, looking for friends. 'Send me information!'" she said.

Much of the implementation, as Father Ed Branch sees it, deals with "our ability as a church to be where young adults are, instead of wanting them to be 'in the church,' which is where we are."

Father Branch is a campus minister at the Atlanta University Center, a consortium of six historically black colleges in the Atlanta area.

Young adults, he said, can be effective witnesses to God's love where they live and work.

"We tend to limit vocation to a certain model," Father Branch said, "but there are plenty of them there. We have to create space enough for them to develop the kinds of ministries there."

Ministry to young adults, Father Branch said, "is not fully developed. It's a new state of life. In the Third World a 'young adult' doesn't exist. Social conditions create it."

Young adults are not shunning adult responsibilities, he maintained. "Adulthood isn't problematic. It's a reality. It's a set of developmental challenges that people undergo."

Sister Diane Guy, young adult ministry director for the Diocese of Richmond, Va., and a Sister of Notre Dame de Namur, said that from her experience in young

adult ministry, young adults put career first and lifestyle issues second.

The focus on lifestyle issues "is that moment of return to the church," Sister Guy said.

"But it's being pushed further and further (back). They're almost 30 when it's happening."

Before that happens, there is a drift away from the church, which creates less assurance that young adults will return to full and active participation in church life, she said.

For those who wish to stay involved, "when they find a place that welcomes them, they'll stay," Sister Guy said. "I'm not saying they'll rotate around (churches) forever, but they'll look. They'll not only worship, but they'll get involved."

Face-to-face contact is the best method to reach young adults, according to a testimonial from one young adult minister in the Richmond Diocese.

After insisting on being introduced by the pastor in the church vestibule rather than going it alone, the youth minister said, he had "a wonderful Sunday" and talked to 28 young adults.

Sister Guy said implementation of the pastoral plan should happen first with diocesan directors of young adult ministry, who then take it to parish staffs. "With fewer and fewer clergy," she said, "it's the whole staff we have to educate."

The pastoral plan is being made available in English and Spanish. Implementation team members also hope to translate it into Creole, Korean, Polish and Vietnamese to meet the needs of young adults in those growing immigrant communities.

Parishes look at ways to reach young adults

By David Finnigan, Catholic News Service

LOS ANGELES (CNS) — St. Monica's Church in the Los Angeles Archdiocese is known locally, as well as outside the area, for having an extensive and popular young adult program.

According to Delis Alejandro, young adult minister at

Cathedral students make verbal agreements to colleges

In Indianapolis, two Cathedral High School girl's basketball team members have verbally committed to play basketball at colleges next fall.

Senior guard, LeAnne Eddington, has verbally committed to the University of Eastern Michigan and senior wing player Katrina Merriweather, has verbally committed to attend the University of Cincinnati.

St. Monica in Santa Monica, its ministry of hospitality plays a big role in attracting young Catholics. About 400 come to some young adult function at the parish each month, she said.

Early next year St. Monica's will begin exploring formation of a mid-life spirituality group for Catholics now in their late 30s and 40s.

St. Monica's is just one example of churches around the country trying to find ways to involve young Catholic adults in parish life.

Here are a few others:

— Transfiguration Church in central Los Angeles holds "Power Hour" on one Thursday night a month to celebrate the vibrancy of young Catholic African-Americans.

— In the Archdiocese of Omaha, Neb., when several small parishes, located near a middle stretch of the Elkhorn River, came together to host a young adult activi-

ty in October, they had to be mindful of the rhythms of rural life. "Their first event was a big hayrack ride," said Lori Spanbauer, who runs young adult ministry for the archdiocese. October is harvest season, she said, so the event was planned so those normally out plowing the fields could come.

— In Chicago, four blocks west of the Sears Tower, young adults pack the 11:15 a.m. Mass on Sundays at Old St. Patrick's Church. To the northwest, in a cluster of suburbs, seven parishes have hired a young adult coordinator for regional activities.

— In the Diocese of Brownsville, in the southernmost tip of Texas, the church has started a young adult ministry program that reaches out to the large Mexican-American population but also appeals to the region's smaller pockets of Filipino immigrants.

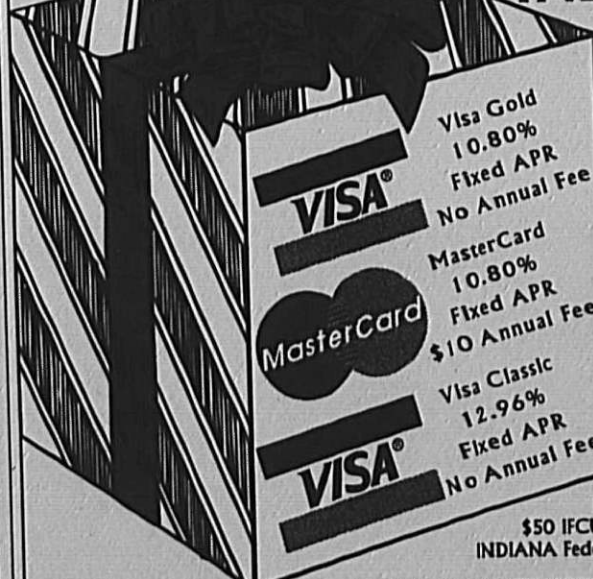
(Contributing to this story was Mark Pattison in Washington.)



Photo by Charles J. Schisla

Spirit of Indy Award winner Dan O'Brien and his dog, stand with Jim Harbaugh, Indianapolis Colts quarterback, at the Spirit of Indy Awards Dinner, Nov. 21 at the Indiana Convention Center in Indianapolis. O'Brien and his wife Ginny were awarded for their volunteer work with Canine Companions. Harbaugh was the featured speaker at the event.

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Question Corner/ Fr. John Dietzen

Was man required to marry his brother's widow?



Q Recently we had in the Sunday reading the weird story about the woman with six or seven husbands, and whose wife would she be heaven (Mt. 22.2 3-33). I looked up the passage in my Bible. The reference, it said, was to a "levirate" marriage, but gave no further explanation. What is a levirate marriage all about? (Ohio)

A Levirate marriage was a legal tradition, common in several ancient cultures, by which a man was required to marry his brother's widow if his brother died without children. The name comes from the Latin word *levir*, brother-in-law.

The Hebrew people were among those who considered this a serious family obligation, imposed by God through Moses.

While certain basics remained, other elements differed through the centuries. In some instances the obligation to produce a child for the eldest son might fall even on his father.

A curious early tale, for example, in Genesis 38, involves Judah, one of the 12 sons of Jacob the patri-

arch. Judah's son Er died before his wife, Tamar, bore him children.

Judah then gave Tamar to son No. 2, Onan, who wasn't especially eager to continue his brother's family line. Onan "knew that the descendants would not be counted as his; so whenever he had relations with his brother's widow, he wasted his seed on the ground, to avoid contributing offspring for his brother."

After the Lord struck Onan dead, Judah was understandably not anxious to pass Tamar on to the next son, Shela. He kept putting her off until she realized her father-in-law had no intention of following the law.

Disguising herself as a prostitute, she enticed Judah himself, had relations with him and conceived a child. When Judah learned she was pregnant and was preparing to punish her for her immorality, she produced sure evidence that he was the father.

When informed of the truth, Judah calmed down and said, "She is more right than I am," since she wanted to observe the law, even when Judah was unwilling.

Much later, when women could inherit from their father, the levirate custom applied only when there were no children (Nm. 27:8; 36:6-7).

All this sounds bizarre to us, of course. What could have been the source of such customs?

Several possible explanations, one way or another, involve the compelling need among ancient peoples and tribes to protect their inheritance of possessions, and most of all of land.

Intermarriage with another clan, or failure to keep their land intact through the eldest son who, as our Hebrew Scriptures mention often, inherited everything, ate away at the lifeblood of the family. Arab nomads in some areas continue that levirate tradition even today.

For the Jews, however, the predominant reason was simply to assure that the deceased father would have an heir who could continue his family.

By the time of Jesus, the levirate law very possibly was only past history, at least among his people.

This fact would not have prevented religious leaders of that day from debating at length such questions as we find in Matthew's story, which Mark and Luke thought worth passing on as well.

Other passages dealing directly or indirectly with levirate marriage are in Deuteronomy 25:5-10; and Ruth 4.

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 804 N. Main St., Bloomington, Ill. 61701.)

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Cri-*

terion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BRANCAMP, Walter W., 67, Immaculate Conception, Millhousen, Nov. 18. Husband

of Rosemary Brancamp; father of Thomas Brancamp, June Johanningman, Janet Shera, Joyce Frodge; brother of Marjorie Hartman, Marie Kress, Effie Sanregret; grandfather of ten.

COOP, Mary Ellen (Begley), 74, St. Lawrence, Indianapolis, Nov. 16. Wife of Willard H. "Jack" Coop; mother of Susan E. Baatz, Stephen L. Coop; sister of Rosalie Christiansen, Margaret Stone; grandmother of one; step-grandmother of two.

COX, Margaret (Gahan), 83, formerly of Holy Family, New Albany, Nov. 13. Mother of Michael Cox.

EGGLETON, Elizabeth Rose, 85, St. Philip Neri, Indianapolis, Nov. 13.

FLOHERTY, Henry "Pat", 81, St. Rose of Lima, Franklin, Nov. 15. Husband of Deloris (Rousey) Floherty; father of Danny, Michael Floherty, Patricia Floherty Mottuneer, Deloris Nugger, Mary Josephine Bowman-Sawyer; brother of Rose Nix.

GENET, Clarence, 91, St. Augustine, Leopold, Nov. 12. Husband of Alma Genet; father of Jerry, Clarence Jr., Doyle Genet, Wanda Bolin, Norma Brinkneader, Bonnie Hauser; grandfather of ten; great-grandfather of 15.

HAM, Linda J. (Gyger), 55, St. Anthony, Indianapolis, Nov. 19. Mother of Mary Bailey, Christopher, Jeffrey Bryant; daughter of Mary (Callahan) Gyger; sister of Greg, David Gyger; grandmother of 11.

JALOMO, Viola Frances, 65, formerly of Holy Name, Beech Grove, Nov. 11. Wife of Demetrio R. Jalomo; mother of Chuck White, Tom, Mario, Juan Jalomo, Barbara "B.J." Wilcox; sister of Charles F. Carter Jr.; grandmother of two; great-grandmother of one.

MASTEN, Betty Jo (Landers), 76, St. Lawrence, Indianapolis, Nov. 12. Wife of Donald Masten; mother of Brent Landers; stepmother of Donald II, Timothy Masten; grandmother of eight; great-grandmother of three.

MONECK, Margie Louise, 75, St. Augustine, Jeffersonville, Nov. 11. Mother of Ronald L., Michael A. Moneck, Connie M. Moserr; grandmother of six.

ROBBINS, Robert K., 75, St. Anthony, Indianapolis, Nov. 15. Husband of Ruth (Wilson) Robbins; father of Dennis L., Stephen E. Robbins, Cathy D. Basso, Carolyn M. Hudler; brother of Frank Robbins, Jr.; grandfather of 12; great-grandfather of 10.

SCHILLING, Clayton J., 86, Christ the King, Indianapolis, Nov. 12. Husband of Marcella (Schnippel) Schilling; father of Arlene Schilling; grandfather of three; great-grandfather of one.

SCHNELL, Wanda R., 65, Little Flower, Indianapolis, Nov. 15. Mother of Ralph D., Kenneth G., Keith G., Kurt J. Schnell, Theresa J. Moore, Paula G. Long; sister of Ruth Shake, Margie Bedeker, Mary Vaughn, Jeanne Mallette, Sue Byrer; grandmother of 13.

SCHWANK Paula K. (Fox), 41, St. Lawrence, Indianapolis, Nov. 8. Wife of Dennis M. Schwank; daughter of Geraldine (O'Neill) Fox; sister of Gerriann Fox.

SHORT, Helen E. (Ankenbrock), 74, St. Lawrence, Indianapolis, Nov. 14. Mother of Michael, Robert, Susan M. Short, Barbara A. Schmidt, Kathy Swink, Deborah Sumner; sister of Robert Charles Ankenbrock; grandmother of 17; great-grandmother of three.

WEST, Paul A., 69, Little Flower, Indianapolis, Nov. 10. Husband of Veronica West;

father of Paul J., John P., Thomas M. West, Kathleen Lindsey, Sharon Petruniw, Karen Brelage; grandfather of 12.

WILSON, Joyce A., 49, Holy Family, New Albany, Nov. 14. Sister of Juanita H., Janet M. Klapheke; aunt of three nephews.

Franciscan Sister Theresa Davison dies on Nov. 18

Franciscan Sister Theresa Rose Davison died on Nov. 18 at the age of 87.

Born in Aurora, Neb., Sister Theresa Rose entered the Oldenburg Franciscan Community in 1930 and professed her final vows in 1936.

She taught at St. Mary, New Albany; St. Gabriel, Connorsville; and St. Rita, Indianapolis; as well as schools in the Evansville Diocese. She also worked at Marian College and St. Mary Academy in Indianapolis, and at the Oldenburg Academy and the motherhouse infirmary in Oldenburg.

A Mass of Christian Burial was celebrated on Nov. 20 at the motherhouse in Oldenburg.

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Qualified candidates should have a bachelor's degree in journalism, public relations, communications, English, or a related field. A master's degree is preferred. The position also requires at least five years of experience in professional journalism or communications as well as a good, practical understanding of the teachings, values, and history of the Catholic Church.

Please send resume and salary history, in confidence, to: Ed Isakson, Director, Office of Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. *An Equal Opportunity Employer*

Assistant Cook (part-time)

A northside parish of the Archdiocese of Indianapolis is seeking a part-time rectory cook. This person will be responsible for providing and arranging for food service needs at the rectory.

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Cafeteria Workers

Bishop Chatard High School has immediate openings for people wanting to make a few extra dollars before the holidays by filling several temporary line server positions to help in the school lunch service. No previous experience is necessary. Hours are 10:30 a.m. until 1:30 p.m., Monday through Friday through December 20, 1996.

For details and applications, please contact Mrs. Lucy Cahill, 317-254-3644, or 317-251-1451.

Substitute Teachers

Bishop Chatard High School has immediate openings for substitute teachers. Qualified candidates should contact Gayle Kaster at 317-251-1451.

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The Archdiocese of Indianapolis is seeking an administrative assistant to handle the secretarial and clerical duties for the newspaper advertising department. Responsibilities include assisting the Director of Advertising in tracking call reports and other records filed by account executives, establishing and monitoring sales goals, and carrying out marketing objectives and sales promotions. This person will also be the department "point" person for day-to-day dealings with other departments at The Criterion.

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Please call 317-236-1594 for an application or send resume and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. *An Equal Opportunity Employer*

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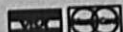
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